

B. F. Roberts



Cornell University Library  
BX 8419.R64R65

Benjamin Titus Roberts. Late general sup



3 1924 011 500 208

ohm

DATE DUE

2

~~3 1924 011 500 208~~

OLIN

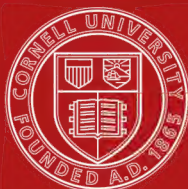
BX

8419

RG4

RG5





# Cornell University Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.



Mrs. F. C. Davidson











*V. F. Roberts*







# BENJAMIN TITUS ROBERTS.

LATE GENERAL SUPERINTENDENT OF THE  
FREE METHODIST CHURCH.

---

## A Biography.

---

BY HIS SON,

BENSON HOWARD ROBERTS,

PRINCIPAL OF THE A. M. CHESBROUGH SEMINARY.

---

1900.

---

"THE EARNEST CHRISTIAN" OFFICE,  
NORTH CHILL, N. Y.

OLIN  
BX  
8419  
R64  
R65

**COPYRIGHTED 1900.**

---

**B. H. ROBERTS.**



# CONTENTS.

---

**CHAPTER I.—EARLY LIFE.** The young student, memorizing Scripture, school teacher, studying law, resisting conviction, conversion, change of his plans, preparing for the ministry. Pages 1-8.

**CHAPTER II.—COLLEGE LIFE.** Middletown, letters home, student-teacher, use of teachers, object in studying, friend to the negro, Redfield, revival, letters to one about marrying an unconverted man, Steele and Kendall, commencement, Ellen Stowe, preach or teach. Pages 9-29.

**CHAPTER III.—UNITES WITH GENESEE CONFERENCE.** Appointment at Caryville, marriage, journey through New York State, second appointment at Pike, a rundown circuit, expenses and salary, parsonage furnished with trunks, Stephen Bronson, revival, donation party. Pages 30-49.

**CHAPTER IV.—SECOND YEAR AT PIKE.** Deeper baptism, pastoral labor, joins in full connection, bereavement, letters. Pages 50-57.

**CHAPTER V.—RUSHFORD 1851.** The parsonage again, an efficient sister, working for a revival, conversions, stormy conference at Lockport. Pages 58-66.

**CHAPTER VI.—NIAGARA STREET BUFFALO.** Spiritual death, Purdy, Redfield, faithful preaching, seeming failure, opposition, free church agitation, journal. Pages 67-78.

**CHAPTER VII. APPOINTMENT AT BROCKPORT, 1858.** Well received, good field for service, preaching for results, a thorough revival, reaches Water Street Mission, Purdy's labors, seeking higher state of grace, meetings at Caryville, hammering or melting power, at North Chili, willing to be poor, Bergen camp-meeting. Pages 79-97.

**CHAPTER VIII.—SECOND YEAR AT BROCKPORT.** Odd fellowship in conference, meetings at Holley, Carlton camp-meeting,

death comes again, Methodism and secretism, Nazarites, Olean conference, two factions. Pages 98-107.

CHAPTER IX.—PASTOR AT ALBION. Results of Kendall's pastorate, letter, revival influence, "New School Methodism," the essay that caused trouble, "Nazarite Reformers and Reformation." Pages 108-134.

CHAPTER X.—BURLINGHAM'S REVIEW OF TRIAL. Preliminary consultation, packed jury, perversion of utterances, ostensible and real cause of action, punishment not in accord with alleged offense, reappointed as pastor. Pages 135-140.

CHAPTER XI.—APPOINTMENT AT PEKIN, 1857. Give him a hearing, the Chesbroughs, old-fashioned Methodism, examples imported, Dr. Redfield's visit, revival, more conference trouble, Estes Pamphlet. Pages 141-148.

CHAPTER XII.—ACCOUNT OF TRIAL. Expulsion, Roberts and McCreery, what course shall we take? effect on the public, urged to join other conferences. Pages 149-166.

CHAPTER XIII.—LAYMEN'S CONVENTION. Call, proceedings, 195 delegates, right of redress for Methodists, resolutions, support voted for Roberts and McCreery. Pages 167-179.

CHAPTER XIV.—WIDER FIELD OF LABOR. Homeless, a wife's support, kept from discouragement, moved to Buffalo, travelling, St. Louis, Buffalo a hard field, preaching tours, opposition, expulsions, read out of church, the *Earnest Christian* established. Pages 180-200.

CHAPTER XV.—THE APPEALS. The account quoted from "Why Another Sect." Pages 201-214.

CHAPTER XVI.—FORMATION OF THE FREE METHODIST CHURCH. Roberts and Stiles, character of the movement, system of laymen's conventions, Ketchum's chapel, free church at Albion, at St. Louis, Bergen camp-meeting. Pages 215-221.

CHAPTER XVII.—THE WORK IN ILLINOIS. Redfield; labors, antagonisms of 1858-9, Terrill's account of St. Charles camp-meetings, Illinois laymen's convention, resolutions. Pages 222-229.

CHAPTER XVIII.—ORGANIZING A NEW CHURCH. Call to Pekin convention, camp-meeting, accounts of Chesbrough and Downing, question of organization, not agreed, minority organize Nazarite bands, drawing up a Discipline, sanctification, reasons for organizing, General Superintendent, church polity, labors in

the west, first free church at Buffalo, first annual convention. Pages 230-243.

CHAPTER XIX.—WORKING IN THE NEW HARNESS. Letters, Terrill, Downing, Dr. Curry, accessions, Burdick in Illinois, Stiles in Pennsylvania. Pages 244-254.

CHAPTER XX.—THE WORK SPREADS. Longing for freedom, liked the meeting, out-door meetings, a summer at camp-meetings, first annual session of the western convention, appointments, labors in Carbondale, testimony of a Baptist, true church unity. Pages 255-265.

CHAPTER XXI.—CONTINUATION OF LABORS 1861-2. Second Genesee convention, restraint felt, sympathizers, letters from Judah Meade, E. P. Hart, Susquehanna convention organized. Pages 266-275.

CHAPTER XXII.—FIRST GENERAL CONVENTION 1862. Lack of harmony, organization of Susquehanna convention the ostensible cause, cannot agree. Pages 276-282.

CHAPTER XXIII.—LAST OF THE SUSQUEHANNA QUESTION. Dissatisfaction of minority in Genesee, how met, letters of protest, Genesee convention of 1863, incident closed. Pages 283-291.

CHAPTER XXIV.—LETTERS AND EXTRACTS FROM DIARY, 1861-2. Pages 292-328.

CHAPTER XXV.—DEATHS, EVENTS OF 1863-4. Death of Dr. Redfield, letters from him, extravagance must be checked, labors and events of 1864. Pages 329-339.

CHAPTER XXVI.—CIVIL WAR AND SLAVERY. Extracts from editorial writings of this period, *Earnest Christian Bands*, pro-slavery members, more restrictions. Pages 340-345.

CHAPTER XXVII.—LETTERS 1864, 5. Pages 346-352.

CHAPTER XXVIII.—FOUNDING A SCHOOL. Interest in education, moves to Rochester, farm purchased at North Chili, conference declines responsibility, first teacher Delia Jeffries, her account, one woe escaped, dedication of the school, sacrifices, teaching, object lessons, Lucy Sellew, God's plan thwarted, a help-meet, Pages 353-370.

CHAPTER XXIX.—EVENTS AND DIARY 1866-8. Second general convention convenes at Buffalo 1866, Michigan conference, reproach and blessing, meagre salaries, large blessings, diary 1866,

to a discouraged preacher, progress of work in Illinois, preaching tours 1869.—Pages 371-398.

CHAPTER XXX.—EVENTS OF 1869, '70, '71. General conference of 1870, increase of membership, labors of William Cusick, what one *Earnest Christian* did, faith and works, spread of the work into Minnesota, how a woman built a church in the west, events of 1871. Pages 399-413.

CHAPTER XXXI.—LETTERS, EVENTS 1872. Labors in Michigan, letters, in Ohio, letters, in Kansas, letters. Pages 414-430.

CHAPTER XXXII.—LETTERS 1873. Pages 431-443.

CHAPTER XXXIII.—EVENTS, DIARY, LETTERS 1874-77. New Year's consecration, diary 1875, letters 1874, events 1875, '76, letters 1876, '77. Pages 444-516.

CHAPTER XXXIV.—WRITING BOOKS. Talks to ministers, "Fishers of Men," Simpson's Cyclopaedia of Methodism, letters, "Why Another Sect," "First Lessons on Money," women preachers, "Ordaining Women."—Pages 517-533.

CHAPTER XXXV.—GROWTH OF THE CHURCH. General conference of 1874, two superintendents, growth of the church, obstacles necessary and unnecessary. Pages 534-537.

CHAPTER XXXVI.—EDITORIAL LABORS. *Earnest Christian*, topics, popular sins, secretism, pew renting, worldliness, not a reformer, enduement of power, holiness, editor of *The Free Methodist*, pointed writings. Pages 538-546.

CHAPTER XXXVII.—PREACHER, PRESIDING OFFICER, MAN. Use of the pulpit, terse, practical, what his brethren said, Mathews, Gould, Hart, Terrill, presiding officer, baptism of the Spirit on conferences, should foster love, denials, ready to suffer loss. Pages 547-554.

CHAPTER XXXVIII.—CLOSING YEARS. Failing health, general conference 1890, disappointment at lack of unity, vexed questions, Pentecost Bands, Hawkins' case, letters to W. P. Ferris, destruction of seminary buildings, sickness, at his post, death, funeral, reminiscences, a tribute. Pages 555-570.



## PREFACE.

---

To write this book has been a labor of love. It is not the product of leisure hours, but rather it has been written amidst exacting cares and duties.

It has been no part of the writer's purpose to enter into the difficulties in the Methodist Episcopal Church that resulted in the formation of the Free Methodist Church. Such consideration on his part was rendered unnecessary by the careful statement of the case presented in "Why Another Sect," from which copious extracts have been made covering this period.

Acknowledgement is made of the valuable services rendered to the author by his mother. Also of the aid of friends in the use of letters and memoranda, in particular S. K. J. Chesbro, Wm. Gould, M. N. Downing, Zenas Osborn, Delia Jeffries Catton, Wm. P. Ferries.

Trusting the perusal of the events narrated may prove a blessing to the reader, this volume is sent forth.

Principal's Manse,  
A. M. Chesbrough Seminary.  
North Chili, N. Y.

*August 16, 1900.*



## CHAPTER I.

### EARLY LIFE.

A SUPERNATURAL conversion explains the motive of many lives, which otherwise are mysterious. The power of Christ to lift man from a lower to a higher plane of life has been manifested in many a life of self-denial and fidelity to the principles of righteousness in the face of bitter persecution and obstacles. Heroism of no mean order may be seen in the quiet career of many a minister of Christ's Gospel, who plods steadily on his monotonous rounds of duties sustained in his course by the grace of God and comforted by the Holy Ghost.

In the uplands of Cattaraugus county, among the hills of Western New York, rich in well-timbered farms, Benjamin Titus Roberts was born in July, 1823. His childhood was spent in scenes of toil ; a life without luxury ; but it was a training school that made him strong to contend with great obstacles and grapple with difficulties in his manhood years. He did not have as a boy vulgar companions, nor bad habits ; he did not use tobacco, nor liquor, though the use of both was very common in those days. By the flickering light of the candle, or the flaring blaze

of the fire-place, he mastered such books as were taught in the district schools. He soon became the best scholar, and as champion speller he went from school to school to spell down any competitors in the frequent spelling matches. He also held himself ready to solve any problem in any of the arithmetics in common use, that might be given him. He mastered algebra before he saw anyone who understood the science. Latin he began without a teacher.

He says of himself: "A Presbyterian minister came to me one day when a boy, and invited me to go to Sabbath-school. I went. I committed many chapters of the Bible to memory. At one lesson I recited the whole of the Epistle of James. Many of my later associates openly rejected the Bible; but my knowledge of its contents not only kept me from infidelity, but enabled me to expose and refute their sophistical objections." The results of the old time Sunday-school training largely justify the methods. Often he came to the Sunday-school with more Scripture committed to memory than the time of the session would permit him to repeat. What was the pastime of the boy became afterwards a powerful weapon in the hands of the man. The foundation was here laid for a wide, accurate knowledge of Scripture, not often equalled, rarely surpassed.

Such was the correctness of his habits, that the Presbyterian minister of his native town—

Gowanda—desired to educate him for the ministry of that Church. This generous and flattering proposal was refused with the statement, “I cannot accept it, as I have not been converted.” Much as he desired an education, and hard as were his labors to secure it, he had too much rectitude of character to permit him to accept of aid bestowed with the thought that he would assume a relationship into which he was not prepared to enter. Yet the offer was renewed, his refusal being regarded as an evidence of unusual modesty and an additional mark of worth.

At sixteen, he becomes schoolmaster, often teaching boys and girls older than himself, yet maintaining the dignity and respect of his office. His schools were uniformly well taught and governed. He retained the respect and esteem of his scholars, receiving many testimonies of the same when advanced in years and the former pupils of the red school house had become gray with age.

He began the study of law and carried it on oftentimes in connection with his school teaching. In April, 1842, he went from his native hills to Little Falls, N. Y., where the Mohawk river rushes through the romantic rocky gorge on its way to the Hudson. Here he entered the law office of Mr. H. Link, teaching in the meantime in that town. He says: “From my earliest recollections God’s spirit strove with me and restrained me. I was ambitious, proud and worldly.

At times I was powerfully convicted ; but I thought it was a part of manliness to resist as long as possible ; conviction left me, and my heart became hard." While he was at Little Falls much prayer was offered for him in his home.

In May, 1844, he returned home, and studied law with C. Howe. It was said in the family that he came home in answer to prayer. It was a memorable step, made but a short time before he expected to be admitted to the bar ; it resulted in an entire change in his life and plans. He says : "At length it pleased God to answer the prayer of my friends in my behalf. He awakened me to a sense of my lost condition. The instrumentality was very humble. A pious, but illiterate cooper, a very bad stammerer, gave in his testimony at the regular Sabbath afternoon prayer-meeting. I was there by invitation of friends, and his testimony found way to my heart. There was no special religious interest. The church was cold and sinners hard. God enabled me to start alone. Oh ! the riches of His grace. But I felt that it was my duty to become a Christian. I commenced to pray. It was hard work ; but God encouraged me to persevere. As the light of the Spirit shone, I gave up one thing after another ; but I clung to my profession. For three weeks or more I pleaded with God to convert me, but to let me have my choice in the business I would follow. Many who had power

with God prayed for me ; but I had to yield. Christ demanded an unconditional surrender ; I made it. The joys of pardon and peace flowed into my soul. My cup was full, my happiness was unspeakable." Henceforth God was to be all in all to him, and in the service of his Master his powers of mind and of body were to be spent. But it was not a light struggle for a young man, just on the threshold of an active, professional career, to lay aside his cherished plans and hopes, to abandon the results of years of study, acquired only through extreme exertions and sacrifice—bending over books when others slept, toiling when others enjoyed recreation. To make this sacrifice meant much ; but with the eye of faith fixed on the eternal world, he chose with God. The divine choice for him, he made his own choice. He was thenceforth to plead not for wealth nor fame, but for immortal souls. He was to join the true apostolic succession, to become a spirit-endued preacher of the glorious Gospel of the Son of God.

What course should he now pursue? Evidently in his mind there was no hesitancy.

He did not do, as many zealous, but mistaken young men presume to do, enter the Christian ministry in the very flush of zeal, and undertake the difficult work of winning souls, and the very important and delicate task of caring for the spiritual welfare of the flock of Christ, with less of preparation than

men give to the trade of shoeing a horse, or building a house.

He decided at once that, as it was needful that he should make careful preparation for pleading at the bar cases involving the temporal interests of men, he should make no less careful preparation for pleading at the bar of the human conscience, the interests of God's kingdom and the truths of Christ's Gospel.

His conversion occurred in July, 1844, when he was twenty-one years of age. April, 1845, finds him at Lima Seminary preparing to enter college. June 16th, 1845, he was licensed to exhort. His thorough knowledge of the fundamental studies, and the progress made privately, enabled him with but two terms' work in the Seminary to enter college in the fall of 1845, in the sophomore or second-year class, the class of 1848. His letters written home from Lima show how earnestly he was engaged in the matter of personal salvation :

“LIMA, N. Y., July 1st, 1845.

“*Dear Sister* :—I trust, sister, that the Lord is sparing my life, and teaching me by His providence for some good purpose. O, that He would deign to work through so humble an instrument as myself, and by the means of this animated clay, open the eyes of the infatuated, sin-benighted mortals. But the more I know of myself the more do I feel my incapacity for standing as a watchman on the walls of Zion. Had I



that humility of soul, that spiritual wisdom, that constant, unremitting flow of love, that purified, sanctified heart that should be and abound in every child of God, then could I work the mighty works whereto I am sent. I trust you continually remember me in your prayers."

*"My Dear Mother:—*Much do I praise God, who, in the midst of all your trials, enables you with Christian confidence to say : ' All our afflictions here will only make us richer there.' And the riches of the other world ! Who can estimate their value. Who can appreciate their worth ? Eternity alone can unfold their importance. When the silver and the gold, and all the treasures of the world, shall have lost their value ; nay, when the earth itself has been dissolved by fervent heat, that little pearl, so lightly esteemed by the ungodly, but which to the Christian is indeed the ' pearl of great price,' will have but just begun to unfold its beauties and display its magnificence to our ravished sight. O, mother, I long to know more of God—to enjoy more of His love shed abroad in my heart. Tell me how to crucify myself to the world and live wholly to God. Religion grows more lovely to me the more I know of it ; and I hope and expect to live religion while I live, that when I die I may meet all the saints of God around the throne. I feel the continued need of an interest in all your prayers.

'Tis a great encouragement for me to feel assured as I do that I have the prayers of Christian friends. We are all preparing here as hard as we can to get through this term and close up."

In this spirit of devotion he sets out for college. His father and sister accompanied him as far as New York, where he parted from them, and took the steamboat up Long Island Sound and the Connecticut river to the seat of the university, Middletown, Conn.

## CHAPTER II.

### COLLEGE LIFE AT MIDDLETOWN.

MIDDLETOWN is a place of studious repose, free from the noise and bustle of commerce, buried in a wealth of foliage, its avenues shaded with over-arching elms, after the graceful custom of many New England towns, and it charmed him. The college buildings stern and barren, repelled him.

The college builders of New England in those days, satisfied, no doubt, that they did well to give a home to learning, gave little heed to grace or beauty in the structures erected. "Four square to all the winds that blew," these college halls stood, a standing monument of the wealth of zeal and the dearth of taste on the part of the builders. But, notwithstanding this, "there were giants in those days," men of mental and moral sinew, fitted to cope with the conflicts of 1860-1865.

He writes his impressions in a letter dated :

"UNIVERSITY, MIDDLETOWN, CONN.,  
"September 5th, 1845.

"*My Dear Sister* :—The recollection that your daily prayers are ascending in unison to a throne

of grace in my behalf, and the remembrance of the mercy of God in sparing my life, converting my soul, and calling me to the holy work of the ministry, and opening the way for my preparation to that sacred office, came to my relief, and banished, if not the sadness of my soul, at least all repining thoughts, and made me willing to acquiesce in the will of God. Much as I love learning for itself, greatly as I desire to become versed in human lore, nothing but clear convictions of duty, brought to my mind by Providential interferences in opening the way, can ever induce me to spend three years within these gloomy walls. For, in the quaint true words of my friend Morrow to his friends at home: 'The houses here are aristocratic; the college looks more like a prison than an institution of learning.'

"Middletown is certainly, without exception, the pleasantest place I ever was in. It lies on the west bank of the Connecticut river, some thirty miles from its mouth, and sixteen miles below Hartford. The land from the river ascends back with a gradual and even rise. Some of the streets run parallel with the river, and these are intersected by others crossing them at right angles, thus forming some beautiful squares. The houses are all of them good, many of them very elegant and costly. I have not seen a poor dwelling in the place. Almost every house is surrounded by a large and well-culti-

vated garden, containing many choice fruit trees, and many situations have a fine, large yard in front filled with ornamental trees and shrubs. This gives the city an appearance of elegance and comfort. Did my friends reside here, I should think it a most delightful place. Did a sister's presence enliven my feelings, I might not think these college halls so gloomy and irksome. But why should I give vent, or even give way to such feelings? I know that the period has now arrived when we must be separated. The calls of duty are more imperious than the feelings of affection. We ought to feel 'at home,' ought to feel happy when pursuing the paths that our own conscience and the Spirit of God points out to us to walk in. And so I endeavor, so I trust, I shall be enabled by Grace Divine to feel. You are still permitted to enjoy the society of friends who love and cherish you. Love them, as you do, fervently in return. Suffer no opportunity of adding to their happiness to pass unimproved. Cultivate a cheerful temper, a smiling aspect, a habit of being pleased. Remember, we are all fast passing away, and at the hour of death we shall never regret the pains we may have taken to increase the happiness of others. Above everything else, live at the foot of the Cross; maintain a nearness to the Throne of Grace. Make the Word of God your study, doing His will your chief delight; go often to the Fountain of Wisdom, and you will find fresh and

continual supplies. And in your wrestling before the Throne, forget not the absent brother. And I, too, will endeavor, with all my weakness, with humility, to improve to the utmost the advantages with which I am blessed. I will strive to act in all things to the acceptance of my Heavenly Father and the approbation of my friends at home. I thank God that He ever enables me to remember you in my feeble supplications. And delightful to me are the seasons of prayer. Christ our Saviour is blessing a simple mortal with His love. And, now, sister, I want you should lay aside all anxiety about my taking care of myself. For, as I told father; I am resolved to make the interests of my soul of first importance, my bodily health second, and the improvement of my mind third."

This then was the rule of his college life, and subsequently of his whole life.

The interests of the soul of first importance; second, bodily health; intellectual advancement third. No one of these was afterwards neglected. In the midst of cares his soul must have needed care; in the midst of toils and studies his body must have rest. Regular sleep and care in eating were the rules where practicable. The mind too, must be fed, and daily was the Bible studied. History, finance, and science, were made the ministers to his pleasure and power. God's blessing rests upon such students. His thoughts do not

center upon himself ; even there he has the same care for others that marked his whole life.

To his sister he writes of her studies, though at this time he was teaching a district school to help meet the college expenses, and at the same time keeping up his studies privately :

“MIDDLETOWN, Nov. 23rd, 1845.

“You anticipate attending school this winter. I am glad to hear it. I have been afraid they would get such a teacher, that you would not think it profitable to attend. I hope you may pass the winter pleasantly as well as profitably. To do this, you must feel confidence in your teachers. Go to them freely with any difficulties you may come in contact with ; ask them to explain away every obstacle that retards your progress ; and if you do not fully and clearly comprehend their illustrations, do not be backward to inform them of it, they will like you the better, think the more of you for it ; you will make much more rapid progress, be satisfied with yourself and pleased with them. Do not be afraid of troubling them ; they were hired for that purpose, and receive pay on that account. Besides, they will deem it not a trouble, but a pleasure to impart unto you all the information and assistance you need. Mingle freely with such of your fellow-students as are worthy of it. Show yourself interested in them, and they will be in you. By doing so, you will gain knowledge of man-

kind, your influence will be greatly augmented, and your own happiness and that of others promoted. The school-room contains all the elements of human character, all the springs of action to be found in the world. Above all, do not neglect frequently to implore the Divine blessing to rest upon your labors and crown them with success. I have proven by experience the truth of that quotation, found in the excellent little treatise, 'Watts On The Mind,' '*orasse est bene studuisse*'—'praying is the best studying.' When my heart is often lifted up to God in secret prayer I meet with the greatest success studying. When I am happy in Christ my mind acts with vigor. Pray then for a cheerful, happy heart if you would study with success. And let your design be to glorify God with your learning as well as with your body and spirit, all of which are His. The third inst., the day on which your last was mailed, I commenced my school. Going to the school-house, I found that the walls had been white-washed, and the floor and seats scoured about as white as the walls. It looked much neater than I am accustomed to see district school-houses look. The scholars also have, without exception, a neat and comfortable appearance. The attendance, so far, has been very uniform, numbering at present about fifty-six. There will probably be some more at the approach of cold weather. And what I never saw in any school before, almost every scholar is pre-



sent at the opening of the school in the morning at nine o'clock."

The reasons for his own intellectual success are clearly outlined in the following extract from a letter to the same sister :

"MIDDLETOWN, Dec. 20th, 1845.

"I have become convinced from experience, that our true advancement is not measured by the rapidity with which we pass over an author, but by our thoroughness in completely mastering whatever we undertake. The grand object in studying is to discipline the mind, expand its faculties, and prepare it for grappling with and overcoming obstacles. Our object in studying is not so much the acquisition of useful, practical knowledge, as to fit ourselves for skillfully culling that knowledge in future not only from books, but from the common occurrences of every-day life. This grand desideratum will be better attained by completely mastering one branch of science than by curiously skipping over a score. Do not suspect me of intimating by this an opinion that you have too many studies on your hands at once, for it by no means follows that those who have the fewest have the best recitations. On the contrary, I have found that those who accustom themselves to habits of constant and close study, will get from recitations better results than the careless

student will. I hope that you will not give yourself so much to do that you cannot perform it without tasking your mind to a degree that will endanger your health, or cause clouds of anxiety and discontent to settle on your brow.

For myself, I can say that I still enjoy my school to a high degree. I enter upon the duties of each day with a sense of my weakness and a feeling of dependence upon Him who has said: 'My grace shall be sufficient for thee.' I consider myself accountable to God for the manner in which I perform the various offices of the school-room, and studying to do the best I can, I leave the room at night with a conscience void of offence towards God and man. I feel daily that I am accepted of God, owned and blessed by Him. My health is continued. The people are friendly and affectionate. So you see that I have every reason to cherish a cheerful gratitude to the Father of all our mercies. My spiritual enjoyments are as great as they are undeserved."

The breadth of his sympathies is clearly manifested even at this early day. He was already ardently enlisted in the cause of the slave. The first speech he ever made was an abolition speech, delivered when a law student. It is not surprising then to find him teaching a Sunday-school class in the negro church, though at some risk.

These were the days of anti-slavery agitation

and to befriend a negro was to be branded an abolitionist and to become an outcast in many circles, but this did not deter him from the path of duty.

“MIDDLETOWN, Jan. 20th, 1846.

“*Dear Sister* :—I used to be, when I first came here, very lonely on the Sabbath, especially after the afternoon service, at that hour which we were accustomed to spend together and read for each other when at home! But I now meet at that hour of the day a very interesting Bible-class at the African Church. They have too much of the slavery spirit even here among the descendants of the Puritans, to worship the Universal Father in the same temple with their sable brethren. They have, therefore, here in Connecticut, not negro slips, but negro churches, negro preachers, presiding elders and conference.

“My class consists of young ladies, some of them, I believe, devoted Christians. I feel very much interested in them, and strive and pray to be the means of doing them good. They are both attentive and intelligent.

“I also meet a Bible-class of young ladies in the Methodist church after morning service. So you see that having charge of a school of seventy scholars, and studying to keep up with my class in college, and reading and leading class-meeting one evening, and prayer-meeting another evening in the week, with two Bible-classes, and

boarding around from house to house, affords me quite constant employment. Last Thursday evening we had a most interesting meeting. When I first appointed them, all the brethren said that we should be disturbed at the school-house, as the boys had broken up the meetings entirely about two years ago. I told them I would answer for the school-boys. Our large school-room was filled, and a more attentive audience I never saw together. The Lord was with us, His presence was felt by all, a solemn seriousness was manifested by all. My soul longs to see a gracious effusion of the Spirit in this place, and immortal souls brought into the fold of Christ. I hope I shall have an interest in your prayers and in those of all the family, that I may act well my part as a Christian, discharge every duty to the acceptance of my Heavenly Father.

“I have been thinking about home a great deal for the past few days, not that I am getting homesick, but I ardently long to see you. I do not know what I should do, did I not find warm-hearted friends, full of kindness and sympathy. I am happier than I ever was before, for I enjoy more religion. I have a peace which passeth all understanding. The Lord blesses me abundantly, above my deserts, both temporally and spiritually. Oh ! for a sense of His goodness.”

This winter Rev. J. W. Redfield, M. D., held a series of revival meetings in Middletown. The

city was shaken by the truths poured out upon the people, which were powerful. But not the least important result was the acquaintance here begun that led to the subsequent union of the two in the work of the Lord. Western New York and Northern Illinois know the result to the joy of hundreds of souls. Of this revival he afterwards wrote in *The Earnest Christian* of February, 1864 :

“We first heard Dr. Redfield preach in the City of Middletown, Conn. The state of religion in the Church was extremely low. Professing Christians were chiefly distinguished for their conformity to the world. The Methodists had ceased to be persecuted, and were fast becoming a proud and fashionable people. In the University, intellectual rivalry had well nigh supplanted zeal for the cause of God. But a small proportion of the students professed religion, and these exhibited but too little of the power of godliness. Dr. Redfield’s preaching created a profound sensation. His deep-toned piety, the Divine unction that rested upon him, his fervent, moving appeals to the Throne of Grace, and his unearthly, overpowering eloquence, disarmed criticism, even in that congregation of critics, and prepared the way for the reception of the searching truths he offered. Had he lowered the standard to suit the pride and prejudices of his hearers, his popularity

would have been unbounded. But, like General Jackson, he never compromised, but always went in for a clean victory, or a clean defeat. He insisted upon the Bible standard of entire conformity to the will of God in all things. The church was crowded, and the people seemed amazed. Such exhibitions of the truth they had never listened to before. It was for some time doubtful how the scale would turn. Dr. Olin heard of the commotion. He was unwilling to take the representation of any, but arose from a sick bed, and went and heard for himself. His majestic intellect, and deep experience in the things of God, could not easily be imposed upon; and a candid hearing satisfied him both of the sincerity and the soundness of the preacher. 'This, brethren,' said he, 'is Methodism, and you must stand by it.' His word was law. The faculty, the official members, and the Church received and endorsed the truth. Such a work of God as followed we never witnessed. Professors in the college, men of outwardly blameless lives, saw they were not right with God, frankly confessed it, and laying aside their official dignity, went forward for prayers. The city and adjoining country were moved as by the breath of the Lord. For some eight or ten weeks, the altar was crowded with penitents, from fifty to a hundred coming forward at a time. The conversions were generally very clear and powerful. Dr. Olin seconded the effort in

the University, and went beyond his strength in exhorting the students and praying with them. This great man never seemed so great as in prayer. Then he seemed clothed with the—

‘Awful majesty of man,  
Who talketh often with his God.’”

Nearly all the young men in the college were converted, and of the converts a large number became ministers of the Gospel. The fruits of the revival remain, and have been multiplying ever since. Such preaching helped to shape the thought and course of Methodism. Among his class-mates were William Kendall, who received at this time the blessing of holiness under Dr. Redfield’s labors. He went forth from college to speak moving, eloquent and convincing words upon the theme of holiness, and helped to set Western New York aflame for God. Daniel Steele, since D. D., whose writings on the subject of holiness have mightily strengthened the cause of truth, was also a class-mate.

The effect of this revival upon himself is clearly manifest in the tone of a subsequent letter bearing the date :

“WESLEYAN UNIVERSITY,

“June 27th, 1846.

“Commencement exercises come off now in about five weeks. I wish you could be here at that time, as it is expected to be an interesting occasion, though, from the absence of our much-

loved president, there will probably be this fall less than ordinary interest. By taking the Gospel standard, and, with due reliance on the good Spirit of God for assistance, constantly endeavoring to come up to that standard, it is comparatively easy to live a Christian. As for myself, I am still enjoying a high and altogether unmerited degree of the goodness of God. Surrounded as I am by temptations of the most seducing kind, and taking into view my own natural weakness, I am led to wonder at that grace which has thus kept me from falling. I need as much as ever continual remembrance in your prayers, that I may bear every burden, perform every duty as becometh the disciple of Jesus Christ.

“My studies this term are much easier than they have been at any time before, not having but three on hand ; but I am striving to improve the advantages for reading, which access to an excellent library affords, so that my time is quite taken up. I also spend from one to two hours a day in walking.”

In the fall of 1846, he again resumed the duties of teaching. Of his hopes, fears and experiences we get glimpses from his letters :

“I intend to leave for my school district, about thirty-six miles from this place. The inhabitants are said to be Saturday-night Presbyterians of the deepest dye. No Methodist meetings, I



am informed, are held near. I expect to be homesick in its worst form, but do not allow myself to become uneasy at the anticipation. I find that the ills of life are sufficiently troublesome when they flock in upon us without being suffered in advance. I mean to live as devoted and useful a life among them as I can, strive to enjoy the presence and favor of God, and I doubt not everything will go off, if not according to my wishes, which is of minor importance, at least according to His will. And if so, sister, how can I be unhappy?

"I have a very good, orderly, forward school. I have some studying algebra, geometry, latin, a class reading Virgil, and expect a class in greek next week.

"The people have found out that a student from the Wesleyan University is teaching school here, and they are sending in from other districts. I have never taught a more pleasant school, or one easier to govern. I do not punish, and yet I do not hear a whisper from Monday morning to Saturday night.

"I have not been homesick yet, though this is a back, gloomy place."

Though yet a young man, and young in experience, he was convinced of the necessity of choosing associates that were religious, if one would lead a devoted life. Earnest words are those written to a relative whom he learned

was engaged to marry an unconverted young man :

“*OXFORD, Feb. 12th, 1847.*

“I could not bear the idea that you should place your happiness,—in a great measure risk the interests, the eternal salvation of your soul,—in the hands of an ungodly, prayerless man. Nor am I yet reconciled to it. Nor can I see how you, who have always sat at the table on which God’s blessing has been invoked, can think of sitting down in a house of which you are mistress, around the board which your own hands have spread, to graceless meals. Accustomed, evening and morning, to surround the family altar, and offer to the God of our fathers thanksgiving and praise for mercies past, and to invoke the continuance of His mercies for time to come, how can you think of forming the joined head of a house, your own house, where no domestic altar is reared, where the blessing of God is not asked, and His very existence is not acknowledged? Allow me to predict that you will not, that you cannot feel at home; there will be something wanting. And looking forward to the day of separation—for the day which comes to all must come to you—how can you think of being eternally separated from him to whom you have given your heart’s best affection? He whom you have chosen as your friend through life is, I presume, possessed of many virtues, of much amiability and worth, or you

would not have loved him ; but I would much rather have seen you go down the lonely vale of life alone than to take a step so pregnant with danger.

“Be assured of my lasting affection : you shall ever have my wishes and my prayers for your happiness. I do not know as I ought to have written as I have done, but know that it has come from a heart in whose affections you have a large share.”

Nor did the earnestness of his religious views make him gloomy or unmindful of the enjoyments of life or heedless of the beauties of nature.

The spirit of New England May breathes in this letter :

“WESLEYAN UNIVERSITY,

“May 21st, 1847.

“*My Dear Sister* :—Term has again commenced. Study and toil are again the order of the day. But I do not know that I dread it much. The fine spring air of New England makes me feel vigorous and buoyant. I have spent vacation here, reading, sailing, etc., enjoying it much, though the latter part of the time I was quite lonely, most of the students having left to attend the anniversaries in New York, or to make excursions into the country. I wish you were here by my side this morning, that you might look out from my window on the most delightful prospect you ever beheld. I have looked

at it a thousand times, and it seems more beautiful than ever. The trees are finely leaved out, the meadows and the fields are clothed in their brightest green, the curving river rolls gently and gracefully along, bearing on its bosom, and plainly in sight, several sun-reflecting sails, the birds are gaily chanting their most cheerful lays, and lilacs and lilies and pinks are filling the air with the most grateful fragrance.

I want to see you all much. I want again to bow with you around that consecrated spot, the family altar, on which my memory loves to dwell, and which is endeared to me by the tenderest recollections. I want to see you, to talk with you face to face."

The foregoing letter is written on one-half of a sheet of paper, on the outer half of which is printed the program of the literary exercises known as the Junior Exhibition, which contains the following names of interest to our readers :

*Oration*..... "Mission of the American Scholar."

WILLIAM C. KENDALL, Covington, N. Y.

*Classical Oration* } ..... "Genius of Saxon Literature."  
*(modern)*..... }

BENJAMIN TITUS ROBERTS, Lodi, N. Y.

*Philosophical Oration* } "The Moral, the Perfection of  
*(mental)*..... } the Intellectual."

DANIEL STEELE, Windham Center, N. Y.

In his Journal he notes: "April 19th, 1847.  
 Licensed by the Quarterly Meeting Confer-

ence, at Middletown, to preach.—B. Creagh, *P. E.*”

The last year of a busy college life had now arrived. Though obliged to economize, to supplement slender resources by teaching, and at the same time keep up with his classes, he had not suffered in mind or body thereby. The results to himself and friends were highly gratifying. One of the first college honors was his, and his attainments were such as to open the door of the learned society of Phi Beta Kappa to him.

He writes to his father :

“WESLEYAN UNIVERSITY,

“June 24th, 1848.

“*My Dear Father* :—The long-looked for period has at last nearly arrived. In little more than five weeks graduation day will come—the first Wednesday in August, 1848. For four years most of our class have been anxiously waiting for that day. Our appointments for commencement have been given out. I have one of the first honors assigned to me, the metaphysical oration.

“I am becoming rather anxious than otherwise to join Conference and go to preaching. I tremble when I think of the responsibility and my own unfitness, but I know that it is my duty to preach, or I have rather the firmest conviction that it is, and since God has so condescended as to call me to this high and holy work, and the

Saviour has promised to be with and support those who endeavor to do it in reliance upon Him, why should I shrink ?

“ I see that our Conference holds its session on the 16th of September. This will give me time to visit some before going out into the work. I feel physically strong and vigorous at present, and mean not to overdo myself before getting through.”

Commencement week came at last in the midst of August heat, after the good old fashion, now obsolete. Its round of receptions, literary exercises, re-union and parting calls make it the culminating day of the academic year and of college life. An important period to him, not only because it was the threshold of an active career, but because it brought him into acquaintance with her who was to become the sharer of his joys and trials, a source of strength in the hour of trial and trouble.

Ellen Lois Stowe had come from her home in New York with her uncle, Rev. George Lane, then agent of the Methodist Book Concern, to attend the wedding of a friend at Middletown where she was to act as bridesmaid. She was visiting, meantime, at the home of her cousin, Prof. Harvey Lane, whose wife had often made the Senior, Roberts and Clarke, his room-mate, welcome in her home. Naturally, in the usual order of Commencement events, these students, soon to leave, took tea at Prof. Lane's and there

met Miss Stowe, whose quiet ways and sweet face had been found attractive by others than students. There is a rumor of a certain member of the faculty, who through learned eyes could see much that was winning in that face. Other calls followed, but the vanishing collegian had made his farewell call and taken the boat for New York without speaking words of serious import.

. A dense fog settling down upon the river. caused the captain to put back to Middletown wharf, so another evening in Middletown followed. He again found his way to the house of Prof. Lane, and before he left a correspondence was arranged that resulted in a closer acquaintance, a deep affection, and a marriage that was a source of strength and happiness.

It must have been gratifying to the young graduate that his abilities and scholarship had won such respect and recognition that he, before leaving Middletown, was offered the presidency of the Wyoming Seminary at Kingston, Pa. With regard to the acceptance of the position he consulted Dr. Olin, who replied, "There are more who are ready to teach than to preach," and advised that he hold to his calling. This advice he heeded.

## CHAPTER III.

### UNITED WITH THE GENESEE CONFERENCE.

THE 16th of September, 1848, Benjamin T. Roberts joined the Genesee Conference of the Methodist Episcopal Church, held at Buffalo. Quite naturally, the agent of the Methodist Book Concern attended this conference with his wife. Certainly, they were interested to meet the young preacher, whose letters were so frequent to their niece. Suffice it to say, they were pleased with his manly appearance and his spirit of devotion.

We have from his own pen an account of the reception to the young pastor at his first appointment :

“CARYVILLE, Sept. 18th, 1848.”

“*Dear Father and Mother:*—Supposing that you would be naturally anxious to know how I am pleased with the appearance which my new field of labor presents, I avail myself of the earliest opportunity to write a few lines. I arrived here Saturday about noon. Bro. Buck, my predecessor, to my great satisfaction, had not left. He introduced me to Bro. March, one of our stewards. He received me very cordially, invited me to make his house my home until I



could find a better place. I shall stay in his family this week, and then I hope to have a permanent boarding place. The farmers here are very busily engaged sowing their wheat, and consequently our official meeting will not be held until next Saturday. I preached yesterday twice. I never had such feelings when attempting to preach as I did in the morning. I tried to have Bro. Buck preach for me, but he would not. I felt that most were sitting as critics, comparing me with their former preacher. In the afternoon I had a much better time, and was greatly assisted from on high. The word was listened to with marked attention and with outward manifestation of feeling. The congregation, both forenoon and afternoon, was large, and to appearance respectable and intelligent. In the evening we had a prayer meeting. There was a good number out, but the prayers were, for the most part, indicative of a low state of piety. A general coldness and stupor prevail among the members, as far as I can learn; but they are said to be united, and in each other's confidence. A hundred and eight were reported by the preacher to Conference as belonging to this church, but of some of this number he could give me no account, as he had not seen them since he had been here, a period of two years. There may be eighty or ninety in good standing. I think the prospect on the whole is very favorable. I do not mean to spare hard labor or study

to sustain myself and make myself useful to this people. I am trying to give myself up wholly to the work of the Lord, to be a man of one calling, of one work. I cannot get along without I have very much of the assisting grace of God, and I hope you will pray earnestly that grace may be multiplied unto me more and more. I do feel that my trust is in the Lord, and I do not believe He will suffer me to be confounded, not because I am worthy, but because His mercy is infinite towards the most unworthy.

I was honored with a call this morning from the Presbyterian preacher. He appeared very friendly. I take him to be a plain, sound, pious, well-meaning man. He expressed a hope that we might live together in brotherly Christian union, to which I most cheerfully assented, and in which hope from my heart I joined. This village is situated six miles west of Batavia, in a most beautiful, fertile, and wealthy region of country. It is in the edge of the oak openings, said to be the best land for wheat in the State. "Cary Collegiate Institute," quite a flourishing academy with a pompous name, is situated here. I think I shall feel more at home from being situated where I can now and then run into a literary institution.

"I hope, father, when you go to New York, you will make your arrangements so as to spend a Sabbath with me, and to preach for me, either going or on your return. You can do so by leav-

ing home either Friday, if you stop going down, or Monday, if you stop on your return. Let me know by letter when you will be at Batavia, and I will meet you then. I hope you will both write as soon as is convenient."

The winter did not pass without a revival, but he was not satisfied with the results, though there were conversions, yet it was not thorough enough to meet his ideas, for he says: "It did not survive the spring fashions."

Upon the people he got a deep hold. They became deeply attached to him.

During this year, May 3rd, 1849, he was married at the house of Rev. George Lane, in New York, to Ellen L. Stowe, a union that was made a blessing to him all the days of his life. His wife was of good New England stock, the Stowes being an old New England family. Ellen Stowe's native place was Windsor, N. Y., whence her parents had gone to Illinois, to plant a new home at Bonus Prairie, that became later a place where God's power was manifested. Upon the removal of the family west, this daughter went to make her home with her mother's brother, the Rev. George Lane. She became as a daughter to the family. Her girlhood was passed in this Methodist atmosphere, though she had been reared a Presbyterian of the strictest sort.

Naturally, at this new home, she met many Methodists of prominence. Bishops and outgo-

ing missionaries were frequent guests. Thus early she gained an interest in mission work that was life-long.

At this wedding, as it was anniversary week, was a notable company. Bishops Morris, Hedding, Waugh and Jones sat down to the wedding supper with other guests.

To this country circuit they soon proceed, but first visited the family home at Gowanda or Lodi. The following account of the journey is written by the young wife to her aunt, Mrs. L. B. Lane :

“LODI, May 18th, 1849.

“*My very dear Aunt Lydia* :—To speak of my feelings on leaving home with you and uncle seems like folly, for I could not in any words I can command tell you just what they were. Your motherly care over me, and uncle’s fatherly care, your thousand kindnesses to me, your forbearance towards me, will never be forgotten. ’Tis all a debt I cannot pay. For many days before I left, when I thought of these things, when I looked upon you, and remembered how I would miss your society, your counsel and advice, I felt how hard it was—

“‘To smile when one would weep.

To speak when one would silent be.’

“We had a comfortable night’s rest upon the boat; good sleeping accommodation, only very hard beds. At five in the morning we landed in

Albany, only had time enough to change from the boat to the cars, which left at six. At some place we stopped long enough to take a cup of coffee and some crackers.

“At Little Falls, Mrs. Link, the lady in whose family Mr. Roberts spent some time, got in the cars and went as far as Utica. She said they were down to the depot several times last week to see us, thinking we would return then. I was very much pleased with her, she was so warm-hearted. At Syracuse we dined, and had time to take quite a walk, while they were waiting for another train of cars to come in. I felt a great interest in seeing all I could of the different places we passed through, about which I had heard so much. Of Auburn we could see little, save the prison. Geneva was very pretty on that lovely lake, Rochester looked pleasant. At Batavia quite a home feeling came over me. I was delighted with the place. Darien was the next place we stopped at, where Mrs. Kidder’s friends live. We reached Buffalo about nine. What an uproar the hackmen make ! New York doesn’t begin to equal them. We were safely conveyed to Bennett’s Hotel. I was exceedingly weary, and after supper we retired ; nearly midnight it was. Our accommodations were good enough, but only tolerable in comparison with other places where I have been. At nine we took our seats in the stage for this place. We passed over some rough road, and I thought rough

country. The first ten miles I was quite sick, the same sensation I had as when we were on the ocean : after that we took seats on the outside, and rode so for near twenty miles. I felt much better and enjoyed the ride more. I thought of you so many times and your ride in Vermont. At six we arrived in Lodi, now called Gowanda. Our Father Roberts met us at the gate, and our Mother Roberts and sister and brother at the door. The meeting was warm and kindly."

From six A. M. till nine at night, in those days rapid travelling, would now be thought slow time from Albany to Buffalo, but it was more comfortable and swifter than the stage-coach. The same distance is now traversed in about six hours.

Between the people and pastor a deep friendship sprang up, that made this a happy year with its quiet ministrations. It shows what strides have been made during the intervening years to note the surprise that springs up in the mind when told that a proposition was made this year that Mr. Roberts go as a missionary to the far off people of Oregon. The Pacific coast was almost a heathen land. The gold discoveries of '49 had not yet called the thousands who came a year later to California. White settlements were infrequent, and as yet the Indian held sway over the mountain peaks and wooded valleys of Oregon and the prairies of California.

For some time it was debated whether he

should go or not. Not till a year later was the question fairly settled in the negative.

The year at Caryville was nearly at its close. Respecting the preacher and his work, the young wife writes to her aunt, under date of June 16th, 1849 :

“One old sister said to me, ‘We would not have Brother Roberts go away for nothing.’ The meetings are good. Sabbath day we have large congregations. The prayer meetings are well attended ; have one at sunset on Sunday and one Thursday evening. I attend class Tuesday evening. A very zealous, good brother, who can sing, is my leader. That the church is in a very different and far better state from what it was when Mr. Roberts came all admit. They have a very neat, cheerful and pretty ‘house of worship.’ I like the preaching much.”

From his journal we take the following entry :

“September 12th, 1849.

“Attended Conference at Albion. Bishop Morris presided. I had a pleasant year at Caryville. Was favored with some success. Received during the year about forty members into the society. Enlarged and repaired the church at an expense of about six hundred dollars, and paid an old debt on the parsonage. I came out myself at the end of the year sixty dollars in debt for board. The people expressed a strong desire for our return. Stationed at Pike.”

The second appointment was amongst the hills of Wyoming county, a country church, an exceedingly dilapidated circuit. The appointment scarcely suited the preacher, and, moreover, the people felt free to say the preacher did not suit the appointment. "They wanted an older man," they said. But dark as was the outlook, they settled down to work.

Not all, however, of the people were thus unsympathetic. Stephen Bronson and his wife were old-fashioned saints, with love for men and power with God. They saw the difficulties besetting the new preacher, and proposed coming to Pike to live in the parsonage, and make a home for the preacher and his wife. They did so, to the great comfort of his wife. A forlorn parsonage it was, never painted; it was poverty-stricken without and within; a broken-down fence about the premises: the walls without paper, and in many spots without plaster. It was little wonder the preacher failed to keep good heart under it all. Of the new house the young wife writes:

"PIKE, Wyoming Co.,

"September 22, 1849.

"*My Dear Aunt Lydia* :—We are again in a strange place and among all strangers, where we see no face that we have ever seen before. We left Caryville Thursday evening. There was great lamentation among the people because of our leaving; indeed, I never knew a people or



community that seemed more generally and sincerely to regret losing their preacher. Many inquired, as we were about leaving, if some change could not be effected, and we could not remain, and when they found we must go, said they would send in a strong petition for us next year. There are, perhaps, but few pleasanter stations in the Conference than Caryville, with one exception—it is, perhaps, one of the best—and that is, their remissness in supplying the temporal wants of their minister, not that they are not able, but the official brethren are so inefficient. They found some difficulty in paying Mr. Roberts a small salary which they knew to be insufficient to meet his expenses, though they have been in the habit of having men that had large families. Now, I did not intend to write this to you, and am most sorry I did. We arrived here last night, and stopped at a Brother Olin's. He is a cousin of Dr. Olin, and I should think a fine man. Pike is quite a village, rather an old place. There are three churches. I have been in much handsomer places, more prepossessing in their appearance, and I have been, too, in worse-looking places, much. We mean to make the very best of our lot we can, and try and do all the good we can, and after we have been here a while I presume it will look pleasanter and seem more homelike. There are some very fine dwellings here. The country around us is quite hilly, very unlike Genesee County, but not less

pleasant, on account of the hills, I think. We are twenty four miles from the railroad. Attica is the nearest point, and there is a stage running to that place daily, I think. We are quite unsettled as to what disposition we will make of ourselves. There is a parsonage which is rather an old house, in need of repair, and much larger than we would wish. They seem to prefer that we should keep house, but we feel unwilling to do so until we know something certain concerning our going to Oregon. Under any circumstances we do not feel willing to go into the house unless it is repaired and furnished with heavy furniture, as we would have to pay much more than the value for anything we purchased here. For the present, we will try and find a boarding place, and board till we know something more of the future. Mr. Roberts has been fearful lest his last letter to uncle might not be understood, as he did not wish to convey the idea that his mind was changed in regard to going there, only a desire to know something certain."

"PIKE, October 24th, 1849.

"We have been in the parsonage a week, occupying our rooms furnished with trunks only, and one or two wooden chairs, but though a barren and forsaken place, it has seemed good. We have enjoyed being once more where we could feel it was home, though it has not looked home-like much. Yesterday, a brother in the church

came and offered to lend us some furniture, as he had broken up house-keeping, having recently lost his wife. We accepted his kind offer, and now have a table, rocking-chair, stove and wash-stand of his. We looked at some rocking-chairs a few days since, the same kind as that of Martha's, only not so well made, and they were twenty shillings a-piece. I thought it too much to give for one. Every thing they have here they sell about the same rates, and it is only a few things comparatively that can be found at any price. The men seem very slow and easy, and the women I see nothing of, save at church and a few places where we have called. Only one sister has called on me since I have been in the place. The parsonage is sufficiently retired. It stands in a narrow, back street, where we see only two or three people pass all day. It is a short street, and there is no travelling through it. We have Presbyterian neighbors on each side of us. Our house is an old-looking, unpainted building, two stories high, with a good yard in front and garden spot back, the fence around it in a very dilapidated state. We occupy two rooms up-stairs, a small bed-room and quite a large room adjoining, which has two large windows in it, and is very pleasant, particularly since we have papered, white-washed and painted it. Mr. Roberts made a seat for a lounge, which we have cushioned and covered just like the one at home, only it is rather longer. When

we get all settled we shall be very comfortably and pleasantly situated. Mr. Roberts is going to make a book-case. If he only had conveniences for working, I think he might make all the furniture nearly we would need for house-keeping. I have very queer times mopping my floor. Have longed for a New York scrubbing brush. You will think I am writing very small things to you; but you know I would not write thus to any one else. Brother Bronson, with whom we board, is a local preacher, and seems like a very fine man. His wife is kind and social. Both seem to enjoy much religion. They came from Danbury, Conn., three years ago, and were acquainted with Mr. Stebbins, and know many of the New York preachers, which makes them seem quite like old acquaintances. One son, about sixteen, is all the family they have. They will stay only till spring, then Mr. Roberts hopes to have some repairs made about the house, and we will keep house by ourselves. It may be made a very comfortable and pleasant home for the preacher, but a more forlorn and neglected-looking place I hope Methodist preachers will not often find than this was when we first came to it. We have very cold weather, cold and rainy, with short spells of sunshine. The summers are so short and cold, they say, that tomatoes never ripen. The meetings are very good. I should think there were some excellent members, while there are very many in a back-slidden state."

Full insight may be gained as to the trials of the young itinerant from the following letter written by the young wife to her sister-in-law Florilla. It shows how a light heart makes light what otherwise would be a heavy burden.

“PIKE, October 25th, 1849.

“*My Dear Sister Florilla* :—I said : ‘When we get settled I will write to you ;’ but fearing that day may still be far away, I will wait no longer. I saw you last standing in your front door send me a good-bye kiss, with your morning wrapper on, your hair still in papers, and your face as bright and shining as this morning sun that now looks upon me. The day, you know, was ‘cold and dark and dreary,’ and my ride would have been a tedious one but for my silent musings and meditations, and the pleasing fact that I was going to see your brother, from whom you know I had been some time separated. From Springville I was the only passenger. The driver exercised a fatherly care over me, fearing I was not sufficiently clad for the evening dews, he borrowed a cloak on the way, and as night came on he wrapped it around me, and then drew the buffalo skin up over me, so I did not suffer with the cold. He told me his own history, and the history of all the people that live between here and Yorkshire. A few drops of rain fell upon us as we drew near Pike—‘beautiful’ Pike, ‘loveliest village,’ etc. We reached Brother

Olin's between eight and nine. The brother had arrived only a few hours before us.

"We found they had made partial arrangements with a Brother Bronson to rent the parsonage and board us. This arrangement we thought for the best; and a little over a week ago the people moved in, and we removed our bodies and effects thither, glad to be in a place once more where we could feel we are at home. You can never fully understand this feeling, my sister, till you join the itinerancy.

"We occupy the two upper rooms, which we have papered and white-washed and painted. We had excellent success in white-washing, especially Benjamin. I wish you could see his success in this line. The outlines are bold and can be easily traced, many graceful curves, and equally many abrupt turns. One coat would look like milky water, the next would be one of white-wash in spots about.

"We thought best to furnish our own rooms, and this we could easily do, as we have not a few trunks. So till yesterday we have had a trunk on each side of our room, one chair that had no back, and two that had backs, wooden chairs, which made me feel when sitting upon them as perched upon a high rail fence, my feet hanging down. Brother Wiles took pity on us, and offered to lend us a table, stove, and rocking-chair, which offer, so kind, we accepted. Soon we will have a bed and a carpet come, and then

we will live like other people. Yet this primitive style of bare floors and open fires I rather like, only for its novelty, I reckon, though. I wish you could see our window curtains—so scant in size, neither wide enough nor long enough ; but we dream of better ones soon. Yet we are very happy here. The sun, when it shines, looks in upon us the livelong day, and our little birds fill our rooms with the sweetest music. We are so retired that we will never be annoyed by the din of the world without, will never long while here ‘for a lodge in some vast wilderness.’ Neither will we long for the multitude. Our hearts shall be a spring of ceaseless pleasures deep and pure, We will try to be good and do good.”

But not as easily did the young minister face the unpleasantness of his situation ; yet, learning to count all things loss, he gained a victory over self that led to greater victories over Satan’s kingdom.

He writes as follows :

“PIKE, November 20th, 1849.

“*My Dear Father*.:—Yours of the first inst. has done me much good. I know I have been quite too much dissatisfied with my station and with my allotments. I have felt down, clear down most of the time since I came here. I never thought of preaching for the purpose of making money, and I used to think I should not

be at all particular about the support I received as a preacher. But when I saw my class-mates, whose qualifications, it is modest to say, are not superior to mine, receiving from four to six hundred a year, for labors not as severe as those which I have done, and am doing, and myself receiving at the same time but a bare subsistence, and not even that, while the churches, I believe, possess the ability to give their minister a respectable support, I felt like repining. It seemed as if our people assumed the principle and acted upon it: that it was right and meet and proper to get out of their preachers as much as possible of both labor and money, and to pay them in return as little as possible. I have been looking the wrong way altogether. I should have looked at the Saviour more and at the people less. As a necessary consequence I have not been able to preach with any degree of satisfaction. Till last Sabbath, I have hardly had a comfortable time preaching. But I am trying now to give myself up wholly to the Lord, repenting of my sin, and I feel better, and I believe preach better. Prospects are rather promising. Our congregation is increasing. Class and prayer-meeting are better attended, and there is, I hope, an increase of spirituality among the members."

The results of this spiritual uplift were soon manifest in a kindling in the hearts of others of the flame that glowed in his own. A revival followed, of which he writes to Mrs. Lane :



“PIKE, January 17th, 1850.

“Our meeting continued every night till last week. There have been about twenty conversions, most of them very clear; some backsliders have been reclaimed, and the members generally greatly revived. They seem to be enjoying more religion than they have before, I should think, in a very long time. The class-meetings are well attended, prayer meetings also. We have meetings this week every other night.”

A graphic picture of the annual donation, a marked feature in the life of the country preacher in those days, is found in a letter to Mrs. Lane, bearing the date—

“PIKE, February 21st, 1850.

“*My Dear Aunt Lydia*:—I must tell you something about the donation now. There was a goodly number here in the afternoon, and quite a large company in the evening. Of the articles donated there was a study-table for Mr. Roberts, a nice wash-stand, two quilts made purposely for us by the young people—both are green and red calico, pieced with white muslin, but differently pieced. There is considerable work on them, very pretty, and quite well quilted. They are quite small compared with my quilts; but people here never make quilts so large as they do in the city. Their bedsteads always stand in one corner against the wall. A meat-barrel and a pounding-barrel, some pork, a

bushel of potatoes, a bushel of corn, a little wheat, a harness for "Bill" (Mr. Roberts' horse), a load of hay, some oats, two pair of stockings and a night-cap for myself, two or three yards of unbleached muslin, a cotton towel, a pepper-box, a yard and a quarter of sixpenny calico, an order from the wool factory, which we will take in flannel for one or two pair of blankets. I believe that is all we received save a little money. They are all useful articles, and mostly what we would need. The children are to come this evening. This is such a dreary day, so cloudy and windy. I dread the March winds. We have one very peculiar sister here I wish you could see. The first I noticed her was a cold stormy day last fall. Sabbath-day, when most people were hardly comfortably warm with large shawls on, she had on a white dress and a little cravat around her neck. After that, she came here one day, at the time of quarterly meeting, came in, took off her things, and spent most of the day all of her own accord. Yesterday, she came with a little white apron on, and spent the afternoon and evening; her husband came also. As I saw her taking her leave in the evening, I wondered to myself what she brought—she is so very queer. I was soon relieved, as she came to me and told she had brought some shirting and collars. I found it to be a little more than a yard of coarse, unbleached muslin and two straight collars, such as men wore some years ago.

“We have had some twenty-four little boys and girls here. They enjoyed themselves well, sung, played, and had supper. I wished for Sarah. Their offerings to ‘Elder Roberts,’ as they called him, amount to four dollars.

“ELLEN.”

## CHAPTER IV.

### SECOND YEAR AT PIKE.

A DEEPER spiritual baptism than he had yet received came to him this year at the Collins Camp Meeting. Of this he writes :

“The subject of holiness received special attention. Rev. Eleazar Thomas, presiding elder of the district, was then a flame of fire. Mrs. Palmer attended the meeting, and labored for the promotion of holiness with great zeal and success. While I was at Middletown, Dr. Redfield held a protracted meeting in the Methodist church. Such scenes of spiritual power I never had witnessed. The convictions I there received never left me. At the camp-meeting they were greatly increased. Two paths were distinctly marked out before me. I saw that I might be a popular preacher, gain applause, do but little good in reality, and at last lose my soul ; or, I saw that I might take the narrow way, declare the whole truth as it is in Jesus, meet with persecution and opposition, but see a thorough work of grace go on and gain heaven. Grace was given to make the better choice. I deliberately gave myself anew to the Lord, to declare the whole truth as it is in Jesus, and to take the narrow

way. The blessing came. The spirit fell upon me in an overwhelming degree. I received a power to labor such as I had never possessed before. This consecration has never been taken back. I have many times had to humble myself before the Lord for having grieved His Spirit. I have been but an unprofitable servant. It is by grace alone that I am saved. Yet the determination is fixed to obey the Lord and take the narrow way, come what will."

With such experiences it is not strange that he writes :

"Our church is in a prosperous condition. Many are seeking with earnestness the mind that was in Christ. It is probable that we shall return here another year, as it seems to be the universal wish of the people that we should do so."

His Journal contains the following entries :

"September 25th, 1850.—Attended Conference at Rushford. Admitted into full connection."

September 29th.—Ordained deacon by Bishop Waugh. The session of Conference was harmonious. Re-appointed to Pike."

From his letters to his wife we get glimpses of Conference life and action :

"RUSHFORD, September 25th, 1850.

"We reached this place in safety about five

o'clock Monday. I had to return about two miles to stay over night. The people with whom we went to board are away from town on a visit. Yesterday noon, I took dinner at the invitation of Brother Carlton with him at a Mr. Gilman's. Last night we came to our present boarding place, where we are to remain. It is at a very pretty cottage, some twenty rods from the church. The name of the family is Dunham. He is a carriage-maker, blacksmith, etc. Has been married only a few years. We like it here much. Brother Shelling and I are together. I am now through with all my examinations. I am very well satisfied in regard to them, and think the committee are. I should be unwilling to exchange my chances with any of the class. Brother Kendall is here with his new wife. I have not seen her. I should judge from his examination that he has spent considerable time in courting. They board out about two miles. The preachers are coming in quite fast. We shall probably have a short session. I arose this morning a little after five, and walked over a mile and back. I feel very well indeed. I want to work more faithfully than I ever yet have done for the Lord.

"A very unpleasant occurrence took place in our class this morning. We were called together when Brother Carlton said they strongly suspected that some of the class had handed in a composition not their own. He spoke some time

about it, and then asked each member of the class if the essay, he had handed in, was of his own composing. Each one affirmed that it was. He then directly and plainly charged Brother H. K. H. (the youngest of the three) with having copied his sermon word for word, from *The Pulpit Reporter*. The brother was speechless for a time, and then said that he acknowledged his error, and would write on any subject that they might assign him. We then left the room. What they said to him, after we left, I do not know. It will go hard with him. I would not be in his place for all the world.

"Yesterday morning our class was received into full connection. All were admitted but Brother H. His name was not read. He may remain on probation another year, and yet I am in doubt if he will be allowed to do even that. He has sacrificed himself upon the altar of vanity. I am afraid there is something wrong in all the H's. The Bishop made some impressive remarks, as he put to us the questions in the discipline. On the question, "Are you in debt?" he remarked that he would rather go to conference or into the pulpit with a rusty, or patched coat, than wear a good one and be in debt for it. He said once, since he had been a minister, his coat got too rusty, even for his taste, and he could not get a new one without running in debt for it, and so he got the old one turned. The report on my own case was as favorable as I

could desire. Brother Carlton, the chairman of the Examining Committee, I was informed, said that my examination was perfect, the best he had ever attended. The usual business was attended to yesterday. Brother Nettleton preached in the afternoon. Brother Fuller preached last evening in his usual way. With a deeper baptism of the Holy Ghost he would be a useful preacher. How greatly we all need the fire of the Spirit to attend our words. My hat seems to have incurred the displeasure of the preachers. Yesterday afternoon Brother Woodworth charged it with being deficient in ministerial dignity. Upon my reminding him of the remarks of the Bishop, he took out his wallet and said that if I wore that because I could not get another without running in debt for it he would give me money to buy a new one. I thanked him, but could not, of course, accept his kind offer. Yesterday morning the case of Brother H. was considered with closed doors. His ordination was withheld and he was continued on trial another year. The admission of local preachers to deacon's orders was considered. Every recommendation but that of my father and one other man was rejected. Father has not come yet."

The second year at Pike was marked by a continuation of the efforts of the year preceding for a revival which were crowned with blessing. Preaching appointments were made at East Pike



and Eagle, where there was quite a revival that resulted in building a church.

This year brought to them a deep sorrow in the death of their first child, William Titus, whose birth the preceding year caused such joy.

The mother thus opens to her aunt her heart in this hour of grief :

“Your letter was a comfort to me. O how I have felt to turn to you, Aunt Lydia, for weeks that are past, for that comfort which I received, and which, it seems to me, no one else could give. I felt thus because of the comfort you had been to me in days past, when tried, and because I knew you loved our little Willie, and because I knew you did not think it a small thing to have a little child removed by death. But you have had more than enough to bear of your own afflictions, and I have longed to help you bear them. I have known, too, your feelings for us. I was assured of all, though you were not able to tell me all. O, it seems sometimes as if my heart would break. The longer I am separated from him, the more it seems to me I love him and want to see him. I cannot say that I desire to have him back again, for that I know is not my Heavenly Father’s will. His will is best for me. I can see mercy and love in His afflictions, severe as they are. I loved our dear little one too well, and while I feel that our Father has done all

things well, I cannot control my nature. Pardon me for saying so much to you about my sorrows. I seldom speak of them to anyone except my husband. I strive to be cheerful, and to try and live for others. How differently everything seems to me from what it used to."

This affliction was the means of opening the mother's heart more fully to the incoming of the Holy Spirit.

She writes again to his father :

PIKE, August 6th, 1851.

"We went to camp-meeting, and a glorious meeting we had. Quite a large number went from this place and stayed through the meeting. We had two board tents, and one very large cloth tent in which we had some excellent meetings. Dr. and Mrs. Palmer were there a few days. How much I regretted that you and Ma were not there. You would both have enjoyed the meeting so well. My own soul was greatly blessed. Not in several years have I enjoyed myself as well as I have since the camp-meeting. I have a more abiding assurance of the favor of God and feel that I am His entirely, and what I have realized of the power of grace to sustain, to comfort and cheer amid sore affliction, I have no words to express. While I feel keenly my loss, I do not dwell upon it as I did. I am enabled to look above and away from it more, and to feel more and more that the time will soon come

when we shall, if faithful, go to our loved little one. I love to think that his body was laid where we have friends : that there will be those who will visit his grave with interest and affection."

"PIKE, September 13th, 1851.

"I never knew till since my little Willie died what it was to feel lonely, and I never knew either what it was to confide in Christ, to feel that I have one Friend always nigh as I have since then. O, how much cause I have for gratitude : so many blessings are spared me which are taken from others. I have felt and do feel very anxious to profit by the dealings of my Heavenly Father with me, to be made better, for I feel so sure some greater trial will come upon me if this fails of accomplishing the end for which it was sent.

"I presume, however, we shall stay somewhere here among the hills, as Bro. Wilbor seems determined to keep us on his district. I have no anxiety, only I hope they will send us where we will not find things in as forlorn a state as we found them here."

## CHAPTER V.

RUSHFORD 1851.

THE Conference held at Le Roy, September 9th, 1851, presided over by Bishop Janes, gave him his appointment at Rushford. William Kendall followed him at Pike, where the glorious work begun the year before was carried on with vigor.

Rushford saw a stirring revival though the outlook was far from encouraging at first.

To his father he writes :

“RUSHFORD, September 29th, 1851.

“*My Dear Father* :—We moved to our new appointment on Wednesday of last week. I spent the first Sabbath after Conference here. Had a good congregation and things look favorable. We found the labor of moving very greatly diminished by our not having heavy furniture. Bro. S. had said at every district meeting that Rushford parsonage would be furnished. But it was not done. He had bought some old furniture of Bro. Thomas, that had been moved as long as it was worth moving, and wished me to take that and collect the pay for it of the Church. I told him that if he would make out a list of the furniture he had to sell

and the prices, I would take it to some of the official members, and if they chose to buy it they might. I could not do it on my own responsibility. This he did not see proper to do, but seemed quite vexed because I would not take it myself and in his vexation went off and sold it. We felt glad to have it go. Then a report was started that Bro. Roberts was too proud to take Bro. S's. old furniture. This report came to the ears of the sister whom you saw at Conference. She came to us at once to know how it was, and when she learned that I refused to buy it because I wished the Church, by its official members, to buy the furniture and assume the obligation to pay for it, she started out to correct the report. Yesterday in class-meeting she gave its authors a severe but judicious castigation. So I think she has effectually killed that story. I do not know what to make of her. Everything she says is sensible, to the point and Christian-like. We had an official meeting yesterday afternoon, and the brethren concluded to go on and furnish the parsonage. There was considerable opposition to the measure, but all finally fell in with it. Bro. Wilbor was here and talked very plainly to them. He said unless they furnished the parsonage comfortably and promptly he would remove me and put me where they would do it."

To lift up a church from a state of apathy and coldness into a condition of spiritual life, to awaken the ungodly in a community where in-

difference largely characterises church members. requires no little courage, determination and perseverance coupled with spiritual strength.

His diary tells of mornings spent in study, rising at five, reading the Hebrew Bible and Greek Testament, of pastoral calls, of regrets for not being more useful. The income for the second quarter was sixty dollars. Familiar names appear. Metcalf, English, Damon are names that occur repeatedly.

He was called to Pike to assist Bro. Kendall in carrying forward the good work begun during his own ministry the year before.

The entry of December 3rd. "Visited among the unconverted most of the day. Preached in the evening; many forward for prayers and some converted. The Spirit of God powerfully manifest."

"December 7th.—Preached in the morning from Matt. 1:21. The Lord graciously assisted.

"Between twenty and thirty received into the Church.

"December 10th.—Rose at five. Read in the Hebrew and Greek Bible. Very busy all the forenoon in accomplishing nothing. Visited, and feel the need of more religion."

To Mrs. L. B. Lane he writes :

RUSHFORD, January 1st, 1852.

"We had a watch-night meeting here last evening. It was a very solemn and interesting

time. Some omens of good appeared. I hope they may not prove as the morning cloud. At times I get almost discouraged at the state of things here. We have a membership strong in numbers, wealth and social influence, and a stranger among us would imagine that they enjoyed a good degree of the life and power of religion. They did years ago. The words that then expressed their feelings they still use, but the feelings are gone. We do not use forms of prayer, but it seems as if our prayers were stereotyped. I have been endeavoring to arouse them, but fear that I am no more than half awake myself. I am complaining of the stupidity of others, when I ought to be shaking off my own. I have far too little power of doing good. I have spent of late two Sabbaths and most of three weeks at Pike. The Lord is doing a wonderful work there. Over a hundred have professed conversion and about ninety had united with our church when I left. The work is still going on. Oh! may it break out in Rushford, and in the regions round about."

A series of meetings followed in which much was done to awaken the people. He writes again :

RUSHFORD, February 24th, 1852.

"Our meetings are still progressing with a good degree of interest. Our brethren say it is the best meeting they have had for many years. About thirty have thus far passed from death

unto life, and among them are some of the most substantial citizens. The conversions are more marked and clear than is common in these days. I have thus far endured the labor very well.

“How few persons we find are consistent followers of Jesus. I sometimes almost give way to discouragement arising from the unholy walk of professed Christians. But we must labor on to do all we can to get right ourselves and persuade others to become so.”

Sunday, March 7th, 1852, his journal reads :

“One of the best lovefeasts we ever had here. Twenty-one have joined this quarter. An immense congregation to-day.”

The revival efforts were followed by an effort to raise money for a much needed church building. The people were wealthy, the church a necessity, but giving had never become a habit with these hard-working farmers. It was heavy business.

March 11th :

“I have run to and fro to see what could be done towards the new church. No one is willing to take hold of it with me. \$400.00 subscribed to-day.

“March 15th.—An old Roman complained it was hard speaking to men’s bellies because they had no ears. I find it difficult to speak to their pockets for the same reason.”

“April 7th.—Visited to-day at Fletcher Gor-



don's, F. F. Gordon's, Rev. E. Metcalf, Z. M. Lyman, M. McFarland's, Keyes, Sheppard's, Cronk's, Gould's Person's, Hopkins', Densmore's, Millspaugh's, and conversed with about forty persons."

No idle shepherd this, leaving his flock to the chances of the hour, but making it his business to know them and their concerns. The results justified the efforts, for the Church came up under his labors in such a marked manner as to demand recognition on the part of others of his ability and fidelity.

The Spring was marked by a visit to New York where he left his wife and went on to Boston to the General Conference. Peter Cartwright did not make just the anticipated impression on him, nor Daniel Webster, whom he heard at Fanueil Hall.

The Camp-meeting at Portville was a season of much blessing, as the following entries show.

"July 12th.—Many were converted this day. Some children went about as sensibly and earnestly as any persons I ever saw to get religion. when they were converted they shouted the praises of the Lord with a loud voice."

"July 13th.—Rev. Joseph McCreery preached this morning from 1 John 1:7, one of the greatest sermons I ever heard. Its effect was mighty.

"Our Camp-meeting at Portville was the best I ever was at. I never saw the power of God so

manifest as it was there. One evening as many as a dozen fell and lay strengthless for a long time. About sixty professed to receive justifying grace. The conversions were very marked and clear. Many were sanctified, and the members generally were very much quickened. The good of such a meeting cannot be estimated."

The Conference year was near at its close. Honest in all things he must be honest in his conference reports. The Journal states :

"September 2nd.—Revised our church record. Some forty or fifty more members were reported than ought to have been. Though I have received thirty or forty more than I have dismissed yet I shall report a decrease in the number of members."

During the year he had been obliged to note "out of funds," yet at the close he could say, "our finances are in good state. My claim (\$400) paid as promised. The superannuated paid in, to a dollar or so. All seem anxious to build a new house. This has been a prosperous year for this circuit." From this entry it appears the people wanted their dollars more than the church as yet. However the running to and fro, the soliciting, had not been wholly in vain. It was to be in the future.

The Conference of 1852 convened September 8th, at Lockport, Bishop Morris presiding.

He writes to his wife :

“LOCKPORT, September 10th, 1852.

“I received yours yesterday. I was grieved to hear that our precious boy was ill and you no better. I know you will do all that can be done. My only fear is that you will do too much for the feeble state of your health. I love our babe much but you more. If I hear he is worse I will come home.

“My own health is very good. I am getting over my cold, and feel well otherwise. There is no cholera here, but it is raging in Buffalo at a fearful rate. It is said sixty or seventy die daily. Professor Seagers' wife died last Friday. I think it was of the cholera. She was taken in the morning and died at night. She had sent her children out of the city. Brother Thomas' family also left the city.

“We are having quite a stormy time. The Greeks have fallen out among themselves. Slaughter has preferred charges against Houghton, and Houghton against De Pew. The charges are lying and slandering. The charges originated probably in a personal quarrel. This matter may detain the Conference a day or two. I am on the Slavery Committee and am very busy now writing a report. Yet I thought I would write a few lines this morning rather than wait and write a longer letter. I have ordered the Daily Journal to be sent you, so that you may see what is doing.

“There is a strong talk now of our going to

Niagara Street, Buffalo. I would rather not go there now; but the will of the Lord be done. Several have said, and among them a Presiding Elder, they wished I was three or four years older they would put me on a District. But you need not feel concerned. This of course to you. I cannot tell where our lot may be the coming year. We may have to stay at Rushford. If so we will do it cheerfully, and do the best we can. The Lord is good to me."

"September 12th.—Heard Bishop Morris in the morning from, 'Ye have not chosen me, but I have chosen you.' Ordained Elder. O what solemn vows are upon me."

We see in the allusion above to the discord "in the camp of the Greeks" recognition of the rise of the factions in the Conference that culminated in the troubles of 1858-9. Already genuine Methodism was entering on a struggle for existence, in the Genesee Conference of the Methodist Episcopal Church, with the tendency to a popular type of religion that should interfere less with the pleasures, the interests, the worldliness of those members of the Church who were not saved.

## CHAPTER VI.

### NIAGARA STREET, BUFFALO.

THE successful work of the preceding year had obtained recognition from those in authority. His appointment was Niagara Street, Buffalo, a decided change from the quietude of Pike and Rushford.

George Worthington moved his goods from Rushford by team to Buffalo, Oct. 1st. After a long waiting the minister was at length settled for another year.

He writes his father :

“ November 8th, 1852.

“ Things are beginning to assume a much more favorable appearance. Our congregations are much larger than at first and there seems to be more interest. You have no idea of the low state of Methodism in this city. Nothing but the power of the Lord can save us.”

He wrote in *The Earnest Christian* in 1865, of this church :

“ We found the congregation run down. The state of spirituality was low, the people greatly discouraged. The temptation to lower the standard was strong, but God kept us from compromising. The congregations began to increase. The preaching was of a character to arrest atten-

tion and the preacher was in earnest. By November it became apparent that ordinary methods would not avail to bring the Church up to the scriptural level."

His Journal November 6th states :

"Wrote to Bro's Redfield and Purdy inviting them to come and assist us in a meeting."

A significant entry is this, following :

"November 14th.—Took a collection of seventeen dollars for Bro. Basil Hall who has bought himself of his owners in Washington. He is now raising funds to buy his wife and two children."

"November 19th.—Devoted this day to fasting and prayers. Have not experienced that growth in grace which I ought."

The entries for November and December recount days spent in study and pastoral calling. Few days pass that several calls are not made.

January 2nd, 1853. He notes :

"Brother Wallace preached from, 'Ye are the light of the world.' Bro. Redfield exhorted."

Now begins the assault on sin and indifference in the Church.

"January 3rd.—Bro. Redfield preached from, 'He that hath the word of the Lord must speak faithfully.'"

"January 4th.—His text was 'Why call ye me

Lord, Lord, and do not the things which I command you.' ”

“January 5th. Journal.—How hard to get a back-slidden church into the work. Things move slowly with us. We need greatly the power of God.”

“January 6th.—A member of our church confessed that he had attended circus twice. The work of confession goes on very slowly.”

January 8th.—Dr. Redfield's text was, ‘I counsel thee to buy of me gold tried in the fire.’ ”

“January 9th.—‘He that will save his life shall lose it.’ ”

He notes.—“A full house and increasing interest ; hope to see a break-down.”

“January 10th.—Meetings afternoon and evening. Dr. Redfield's text January 13th ‘What does God require of thee.’ ”

“January 15th.—The Church still remains cold and unmoved. But few have got into the work.”

“Sunday, January 16th.—The Church was not suffered to sleep. In the morning Brother Wallace's text was ‘Thou thoughtest I was altogether such an one as thyself.’ In the afternoon, ‘O that thou hadst known the things that belong to thy peace,’ and in the evening Dr. Redfield used, ‘What more can I do than I have done to my vineyard.’ ”

The following entries tell the story of defeated efforts and hearts sorrowful at satanic triumphs.

“January 17th.—Brother Wallace left to-day. I borrowed money and paid him ten dollars for his traveling expenses. At the meeting to-night the power of darkness seemed to triumph till about eleven o’clock. Two sisters then came out with triumph.”

“January 8th.—O how everything drags. This Church is hard to move. I am almost discouraged sometimes. I give myself anew to God and His cause.”

“January 19th.—Dr. Redfield preached in the evening on holiness. I again dedicate myself to God. Some interest in the Church, but O how dead to the voice of God.”

“January 20th.—Brother Wormwood, one of our best members, confessed that the Spirit showed him to be a sinner. Says he was not ever before in such agony of mind. He passed a sleepless night. O that God would show us all our hearts. Blindness is on the minds of the people.”

“January 22nd.—Bishop Janes, Stevens and Durbin came last night. I called upon them this morning. Went with Dr. Durbin to James Evans and took dinner. At meeting this evening some interest was manifested, but nothing of a break as yet. I sometimes fear that God has forsaken us.”



“January 23rd.—Dr. Durbin preached this morning from John 4:35 a clear intellectual discourse, wanting in spirituality and life. Bishop Janes in the afternoon from Acts 9:31. Rich in instruction and spiritual life. Brother Slaughter preached in the evening. Great deficiency of life and power.

“In the meeting this afternoon Brothers Vosburg, Cowing and Hill came out openly and opposed us. V. thought the standard of religion too high. H. objected to measures. C. we should grow up into holiness. This open opposition is the effect of the influence of ungodly ministers.”

In reply to the criticisms of the formal and dead members Dr. Redfield asked, “Is not my preaching according to the Bible?” “Yes!” was their reply, “but we cannot live up to it.”

“January 28th.—Brother Redfield left to-day for New York. The opposition of preachers Robie, Carlton, Fuller, etc., has defeated the effort for the salvation of souls. The Church did not offer even to pay Brother Redfield’s expenses. Most seemed anxious that he should stay. We had a tolerable meeting last night. I fear ‘Ich-abod’ is written on our walls.”

“January 29th. Some who have opposed the meetings seemed desirous to come along and get into the work without any confession. But the Lord does not bless them. A poor meeting to-night.”

“January 30th. I preached this morning from James 2:10. P. M., 1st Timothy 4:10. Had a very good time in society meeting. Had quite a flare-up. Attempts were made to compose quarrels among the members ; but matters were made worse. Bro. O. preached in the evening.”

“February 1st. Wrote to Bro. Redfield. The indifference of some of our brethren and the active opposition of others have defeated our efforts for a revival. These are busy now in hunting up pretexts. Everything that I have said that is capable of misconstruction is repeated. Doubtful whether I or Dr. C. will be the scape-goat.”

“February 2nd. Most of this day at home. I feel so bad at the failure of our meeting that I cannot do anything. It seems as if Satan was about to hold undisputed sway here. Bro. —— has given up in despair and gone away.”

Of this opposition and the work of God in Buffalo he writes later in *The Earnest Christian* for January, 1865 :

“Dr. Redfield was with us several weeks, and held protracted meeting. A great interest in the community was excited ; but we met with unexpected opposition from ministers holding a high official position in the church, and the progress of the revival was stayed.

“While here, my attention was drawn to the evil of the pew system. I saw that the house of God must be free for all who wish to attend, if

the masses would be reached and saved. I began to write and preach upon the subject. The Niagara street church was in debt, and I offered to see the debt paid off, if they would make the house free. The offer was declined. Thousands of dollars were afterwards expended in re-building and beautifying it. All the modern expedients for raising money, such as re-selling the pews, holding fairs and festivals, and giving popular lectures, were resorted to in order to pay off the indebtedness, but all these efforts were unavailing. The church has passed into the hands of the enemies of Jesus, and is now owned and occupied as a place of worship by the lineal and religious descendants of those who put the blessed Saviour to death. It has become a Jewish tabernacle."

During this year his mind became more deeply impressed with the increasing worldliness of the church. He began to call attention in the church papers to this and other evils creeping into the church.

February 20th he writes: "Finished and sent my second article to the *Northern Independent* on the state of this Conference. My first called forth some sneering remarks in the *Buffalo Advocate*."

Such was the spirit manifested by those who should have been the first to protest against evil in the church, towards those who in love with Godliness would foster it.

Yet notwithstanding the sneers of editors and opposition of influential members of his own church the work of salvation went on. Some, who would be saved, found salvation from time to time at the regular meetings. But is it any wonder that with this opposition he writes : " We are one hundred dollars behind on church expenses." At each of his previous stations he opened and maintained several preaching appointments outside of the stated church services. School-houses and private houses were thus utilized at Rushford, Pike and Caryville. In Buffalo we find him repeatedly preaching in the jail, and occasionally at the hydraulics.

March 12 he notes : " I wrote to-day to Bishop Waugh offering myself for the mission in Bulgaria." This offer was not favorably received on account of the ill health of his wife. It serves to throw light upon the deep interest each of them manifested years later when he was head of the Missionary Board.

Despite the sneers evoked by his attempts to arouse the people to the evils encroaching upon the church, he kept writing.

" March 25th. Finished to-day and sent an article to the *Northern Advocate* against pewed churches. The system is doing mischief.

" March 27th. Was drawn out in prayer more than usual this morning, and had a better time preaching. Rev. Mr. Trask from Fitchburg,

Mass., preached this afternoon on tobacco. The use of this is undoubtedly a great injury. Preached in the jail this evening. Spoke with freedom."

"March 29th. Went to see about getting a church lot. I fear that our trustees will neither do nor let be done. We need a free Methodist Church here very much. About the usual interest at the prayer-meeting. Read a letter from Bishop Waugh favorable to my appointment to Bulgaria."

Evidently the subject of free churches was heavily pressing on his mind as the foregoing entry shows. It is a somewhat significant entry viewed in the light of subsequent events.

Nor was he slow to improve himself, this earnest preacher, who believed in the Holy Ghost.

"March 30th. Studied as usual. Finished reading Irving's life of Mohammed. It is a well written book, but the style is too diffusive to suit me. Attended a lecture on gesture by Mr. Taverner." The following day he attended the second lecture on elocution.

"Received last night a donation of twenty dollars. Have been to-day to buy me some clothes. I never have been so destitute for clothes before. Called upon Sisters Swain and Hicks. At meeting this evening thirty-five present. A good time."

“April 8th. Made a bargain with Mr. Wils-  
well on Palmer Street to buy his house and lot.  
The chance is a good one, house well finished,  
the lot 25 feet by 89. Price \$600.00 down and  
\$400.00 in four annual payments.”

This house became later of great interest. The  
sale of his horse, Bill, for \$125, aided much  
towards this first investment in property rendered  
almost necessary by scarcity of houses to rent.  
Later this house made possible the purchase of  
the first free church in Buffalo.

“May 30. Attended the Presbyterian General  
Assembly. They are having a very interesting  
discussion of the Slavery question. Most of the  
speakers are apparently apologists for slavery.”

Though serving a large city church with a  
fairly prosperous congregation the income was  
meagre and economy was the rule as the follow-  
ing extract from a familiar letter from his wife  
to Mrs. Lane shows.

“We have never been obliged to practice more  
economy, or as much as since we came to Buffalo.  
We barely live on our allowance and that is  
all. I have had no new clothes to speak of,  
save a bonnet. I made three of my dresses over  
this Spring—but enough of this—I am thankful  
for what we have of the comforts of life.”

“June 4th. I have visited and talked a good  
deal in favor of building a free church. Senti-

ments in favor of the enterprise are becoming current."

"June 5th. Preached this morning on missions. The anniversary of the F. M. S. was held. In the afternoon on church building. I showed that the pewed system was unscriptural. Had a very good time and a good impression I think was made."

"June 6th. Visited most of the day. We had a Society meeting this evening to consider the propriety of building a free church. The attendance was very good. Brothers Bond, Runcie, Waterman, McCrossan, Sisters Benson and Perre spoke in favor of free church. Voted in favor of free church."

"June 7th. Even Robie said he thought the current was running strongly in favor of a free church. His idea seems to be that there ought to be free churches for the poor, as they are not permitted to have a right in the more expensive edifices."

"June 8th. Bro. Thomas also made a speech in favor of the free church plan. The trustees, a portion of whom were present did not say much. Bro. Wormwood though took ground in favor of the enterprise and made a good speech."

The influence of the leading ministers on the question of pewed churches is clearly seen from the following extract from a letter.

"Carlton was here in June when our people

were trying to build a free church. He told those opposed to the system and opposed to everything like methodism and religion, that the free seat system did not work well in New York, and they were getting out of it fast as they could. He said they have lately repaired Allen Street Church and he believed they had made it a stock church. I told Mr. Roberts I did not believe they had ever rented the seats. Here all our churches are stock churches, and several of the men or preachers in this Conference say they would never build a church upon any other plan."

The constant agitation did not fail to bear fruit. To his father he writes :

" August 8th, 1853.

I believe the people are looking with more and more favor upon the principles I feel compelled to advocate. Yesterday I preached a sermon on the duty of the church to spread Christianity in this City which I should judge produced a deep impression. The Lord graciously assisted me. I have no doubt but that the church and congregation with the exception of perhaps half a dozen are anxious that we should return. Still I should be unwilling to, unless a different policy can be pursued. Till our exclusive church system is abolished in this City we cannot do much towards infusing the Spirit of Christianity among the masses."



## CHAPTER VII.

### APPOINTMENT AT BROCKPORT, 1853.

THE annual conference for 1853 was held at Batavia, presided over by Bishop Simpson. Entry in journal September 15th.

“Conference requested the Bishop to make no transfers without invitation. Adjourned about half past twelve. I am appointed to Brockport. H. R. Smith succeeds me at Niagara street. I have never felt less anxiety about my appointment, or prayed more. I receive it gratefully as from the Lord.”

Of the work at Brockport he writes to his father :

“October 18th, 1853.

“We like it here very much. The parsonage is the best one we have ever occupied, and it is well furnished; most of the furniture having been bought new since we came here. Our claim they fixed at their own suggestion, at five hundred dollars and the house rent. This is the same as we had at Buffalo, but living will be much cheaper here than there.

“The church is badly backslidden, but we are expecting to see a thorough breaking down and an extensive revival. The people bear plain

preaching remarkably well, considering how little they have been accustomed to it.

“The congregation is large and increasing. On Sabbath evening at prayer-meeting the body of the house is well filled. If I am not greatly disappointed there will yet be here marked manifestations of the power of the Lord.”

These letters to Mrs. Lane give a vivid picture of their new surroundings.

“BROCKPORT, Oct., 1353.

“*My Dearest Aunt Lydia*:—I have been trying for several days to find time to tell you about our moving, getting settled and how we like our new home. Two weeks to-day (Monday) we commenced packing up. For several days before I had been most of the time confined to the bed, as I was not able to walk across the room without severe pain. I could but wonder as I looked around me that morning how the work of packing and moving and getting settled again was going to be accomplished without my help, or over-seeing. I felt that the Lord could give me strength to at least attend to things, if He saw best, and if not I must be resigned. That day I did wonders for me, and felt better than I had in weeks, and I was able to do a great deal every day before we left there, which was Thursday afternoon. The people of our church manifested a great deal of feeling at our leaving and the sisters expressed a great deal of sympathy for

me and were very kind. But though I love some of them very much and found them far more congenial than I have found them elsewhere, yet I have left Buffalo with scarcely a regret. I often wondered how it was that I felt so cheerful and happy, especially as I was entirely unacquainted here. In a little more than two hours after we left Buffalo we arrived here, found a brother at the cars waiting for us who brought us to his home, next to the parsonage. We found the sisters had cleaned the parsonage, and as soon as our goods arrived some brethren came in and helped unpack, and the sisters washed and put up the dishes, put down two carpets and corded two bed-steads that evening. The next day (Saturday) they brought us bread, biscuits, butter, milk, cake, pie, peaches and grapes, etc., so we took possession of our new home and ate our first meal here Saturday afternoon, having eaten our last in the house we left Wednesday noon. Before we had been here a week we were quite comfortably settled. We have never met with so much kindness as we have received here, and so much cordiality. The parsonage is the best one we have lived in ; there is a fine, large garden spot. I am greatly pleased with the place what I have seen of it. It abounds in trees, shade and fruit-trees, but our house, parsonage-like, has not the sign of one about it, nothing but two lilac bushes. We disposed of all the furniture we

had bought, without loss I think. The house is partly furnished here, so that we get along very comfortably at present. I presume they will get more furniture.

"I have no help yet but Mary and Mr. Roberts. It seems next to impossible to find anyone here. We have sent to Rochester for a girl. I had a girl a few days before we left B., but I found she stole from me, so I did not bring her along. The Lord has been so much better to me than I expected that I believe he will still take care of me, and provide somebody in time of need. I feel thankful for good spirits, and that I am not homesick nor lonely in the least.

"We are only seventeen miles from Rochester, can go there in a short time on the cars. Dr. Lucky spent a night with us last week.

"I was reminded while reading about the Brother Copp, of Brother Thomas, asking Mr. Roberts at Conference what he would do if he should be returned to Niagara street, and those few in our church should pursue the same course the coming year that they had the past? Mr. R. told him he should turn them all out of the church. He said he knew it was then settled in the P. E's. mind that he would not go back.

"At Conference Mr. Mix came to him saying the people at Brockport wanted him as a pastor. To this he replied 'No! your people will not want me.' But the appointment was made. Love to all.

"Yours, ELLEN."

The same thorough preaching that marked his pastorate at Buffalo was the rule at Brockport. Formal, cold, lifeless as the church was, it met with but little response and no visible fruit for some time. The first Sunday he preached from Ezek. 33:7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."; and in the evening from Rom. 5:2, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The second Sunday, Rom. 15:30 and John 17:23 furnished the themes.

"I was never among such a company of Methodists," was his comment on the worldliness apparent in the jewelry, flowers and feathers worn by church members.

As a beginning he read to the church the disciplinary rules on dress. A series of meetings followed, For eight weeks he preached to the church without inviting a sinner forward. Of the whole membership there were only two whom he thought clearly justified. It was a long pull. The leading members had not the confidence of the people, and they opposed the work. One night in particular after weeks of service, he got on his face in the altar and stayed there waiting on God, while the meeting went on, till assurance came that victory would be given.

“November 28th, 1853.

“The cause of the Lord is still advancing among us. The interest is increasing. Many of the members are getting broken down. I have never known a church in a worse spiritual condition than this has been. Besides a general declension there are old quarrels of years standing in the way. But the Lord is at work and we are hoping to see a thorough and extensive revival of religion. I have felt at times almost discouraged but the Lord has graciously sustained me.”

Finally the church began to yield. E.—S.— was at the altar night after night for nine weeks, seeking the witness of the Spirit. Many were reclaimed and quickened. The town was stirred. Finally when the invitation was given for sinners to come, the altar was filled. Here William Cusick was converted. Frank Smith invited him to the meetings. He was wonderfully saved and became a firebrand to set on fire souls for God later, in Ohio, Michigan and the west. One man notoriously wicked said he would go to hell before he would go to that altar. The next morning he was at the daylight prayer-meeting. Without waiting for an invitation he went to the altar and was clearly saved. Upon reaching home he fell under the power of God. His wife alarmed sent at once for the minister. This man continued happy in God till his death.

Mrs. Martha Moore, and Daniel Sinclair were among those saved in these meetings. Frank Smith and his wife Emeline were here brought out into that state of grace that enabled them to do such a work for God in the Water Street Mission in New York, that numbered Jerry McCauley amongst its converts.

Fay H. Purdy was present to aid in part of these meetings. Seth Woodruff would frequently come in from his home, and aid by powerful exhortations and prayers—a good man, full of faith and the Holy Ghost.

Not Brockport only, but the regions about, Clarkson, the Irish settlement, Redmonds Corners—outside preaching appointments—caught the fire and so God's work spread abroad.

January 1, 1854, he writes. "Had a good watch-night meeting. The church covenanted to begin anew to live for God."

A letter from Mrs. Roberts to Mrs. Lane shows the result of the stand the church had taken for God.

"January, 1854.

"Our meetings continue. We have had some of the most interesting meetings I ever was in. A good many have been reclaimed and over twenty converted. Last Friday evening there were five slain under the power of God. This is something new for Brockport, and many of the Methodists look on in amazement. One elderly

man, a Baptist backslider, was converted in our meetings, came out very clear, went home began to praise the Lord and the power of God came down upon him and he fell to the floor powerless. The family were greatly alarmed, the children cried, his wife thought he was dying and sent in great haste for Mr. Roberts. This reminds me of a circumstance at Lima a few days since. A young man, student, was greatly blest and lost his strength. Some of their Methodist teachers sent for a Methodist physician who came and administered an emetic. I am able to attend the meetings every evening, and most of the time afternoons. What a debtor I am to the grace of God ! It seems to me grace never did more for anyone than it has for me. I love the work in which we are engaged. I love the cross. I am thankful to be permitted to do anything for my Lord and Master who has done so much for me. I know I am perfect weakness, but Christ is strong. I feel His presence and power in my heart, and my soul hungers and thirsts for entire conformity to His will."

To his father he writes of the meetings :

January 10th. 1854.

" *My Dear Father* :—We have just commenced a protracted meeting. There is a good prospect of an extensive and deep work of God. The church is broken down very much and there is a great deal of conviction among the impenitent.



I would write you more particularly, but I want you both should come out immediately, and stay with us two or three weeks and help us. If possible, come immediately. By all means be here so as to spend next Sabbath with us. I expect Bro. Purdy to be with us on the Sabbath, and I very much want you to hear him."

Again of the same subject :

"January 22nd, 1854.

"*My Dear Father* :—I have only time to say the Lord is reviving His work most powerfully among us. We are enjoying a revival of the old-time Methodist stamp. I should think that over twenty have passed from death unto life, many of them heads of families. I never witnessed a meeting of greater power. Convictions are deep and pungent and conversions clear. Those who come to the altar, as a general thing, cry out aloud for mercy. At first some were tried with the noise, many of the church members never having witnessed anything like it. But all agree that God is at work in great power. One night five lost their strength—something new here. The work is going on with increasing interest. About twenty were forward at the altar last night. Bro. Purdy was with us a week ago last Sunday and stayed till Thursday morning. I am now alone. I preached three times yesterday and the Lord owned His truth. Now, dear father and mother, I want you to come out

immediately, and stay while the meeting lasts, and help us. In love, your son."

Journal March 11th. "Studied as usual. I have commenced to seek earnestly a higher state of religious experience than I ever enjoyed before. At meeting to-night, two new ones forward."

A letter to his wife visiting at Mt. Holly, N. J., reveals what we might expect in the case of a minister "seeking earnestly a higher state of grace."

"BROCKPORT, March 13th, 1854.

"We had a very good meeting Friday night at Sister Martins. Sister Martin and Sister Andross both prayed for you very frequently. You are thought everything of here, dearie.

"We had large congregations yesterday, though the going is horrible. I had a very good time preaching in the morning and in the afternoon and a very poor time in the evening. Still there were some new ones forward for prayers. I received yesterday five on probation, among them were Mr. and Mrs. Norton. This makes fifty-four that have joined on probation, all but sixteen heads of families."

Yet he carries on his studies zealously. Monday, March 13th. Studied German, read Layard's *Nineveh*, went in the evening to call on Brother Palmer and Brother Jones, found them having

a prayer-meeting at the latter place. A very profitable visit.

A visit was made to Caryville, his first charge, where he held meetings for two weeks this spring. The pastor who succeeded him lived on his farm some twenty miles away, and was at Caryville only on Sundays. Of course the church run down on his hands, yet he was one of the most ready to oppose by his pen, efforts made by others to arouse and awaken the church.

“BROCKPORT, April 7th, 1854.

“*My Dear Uncle* :—I should have written to you sooner, had I not been absent most of the time since Ellen came home. She arrived on Saturday. The next Monday I went to Caryville where I have been till to-day, spending the Sabbaths in the meantime at home. I found the church in C. greatly backslidden. They have had no revival since I left there. The first night after giving them a talk on justification, I invited all forward in the church or out of the church who enjoyed this state of grace, or who were willing to seek it and of both classes seven came forward. But the Lord was with us and there soon was a breaking down among the members. Two local preachers who had been quite active preaching, praying, and exhorting broke down, and confessed that they were backslidden in heart, and had no doubt but they should be lost if they died as they were. The members no

sooner humbled themselves before God, then deep conviction seized many of the unconverted and a general interest was awakened. The last night I was there some thirty were forward at the altar and six or seven found peace in believing.

“But I begun to write more especially to thank you for the books you so kindly sent to me by Ellen. Please accept my warmest thanks. I prize them highly. There was but a single book among the whole that I previously had and this one I can very easily exchange. They came very opportunely. My library needed replenishing, but I did not know how it was to be replenished. I bought last year a house and lot in Buffalo which I am anxious to pay for. I feel as if I ought to do it for the sake of my family. This used all my means so that I cannot buy books as I would.

“I understand the book concern is about to establish a depository in Buffalo similar to the one in Boston. Robie is to publish his paper over-head, having his office in the depository. This is one way to make the church responsible for an irresponsible paper. It is more an organ of masonry and oddfellowship, to both of which societies the editor belongs, than of Methodism. I should not be at all surprised if an effort should be made to have this Conference adopt it. If we take the paper we shall have to take the editor with it.

“B. T. ROBERTS.”

We quote from a letter to his wife, because of the valuable suggestion contained in his words to those who would win souls to Christ.

“CARYVILLE, March 29th, 1854.

“At the meeting Monday night there were but few out. They are cold enough here I assure you. Bro. Furman has been hammering away trying to get the church broken down without breaking down himself. Of course it rather provoked than melted. Last night I had a good time preaching. The Lord was with us and there was a good feeling prevailing. I invited those forward who enjoyed justification and those who were seeking and some half-a-dozen of both classes came forward to the altar. There was something of a break and I believe we shall yet see the power of God here. I very much wish you were here. The congregation last night was tolerably good.”

Again he writes :

“April 5th, 1854.

“I found affairs here about as I had expected. Our meeting on Monday night was not as good as they had been last week. Still a good degree of interest was manifested. On some accounts I felt almost sorry that I had come back. Bro. F. does not yet get broken down. And you know how hard everything must go till that takes place. Still he is gaining I think and this is encouraging.

“Yesterday I preached in the afternoon on

holiness and had a very good time. My own soul was greatly blessed. We had a good meeting last evening. There were I should think at least a dozen forward seeking religion besides a good many of the members of the church. Some were blessed but no one I believe professed to be converted. We want a few souls here who can wrestle and prevail in prayer.

“I shall get home just as soon as the Lord will let me leave here. My health is very good, and I enjoy myself very well. I should like to be in protracted meetings all the while if I could get humility enough to be successful. I find my heart needs a constant watching at this point.”

At Buffalo he found the Niagara street church in bad order, needing to have repairs and a mortgage paid. For this he offered to raise money, if they would make the church free, but the offer was refused.

At Brockport needed repairs had to be made. He had the usual experience of ministers in raising money for such purposes.

“Friday, May 26th. Called at Mr.—s and tried to get something for church repairs. They are rich but too close to enjoy anything or to do good.” Another call brought forth these reasons for not giving :

1. “There are enough to do it.
2. “Heaven is not bought with money.
3. “Charity begins at home.
4. “Inability. 5. Helped build the church.”

Now you who are looking for reasons for not giving to God's cause, read these reasons carefully and avoid them. They do not avail.

"May 31st. This morning saw about Wm. Highes a poor, sick, canal driver left on the dock. He is to be taken to the county house.

In the light of the history of his latter days the following entry is of deep interest.

"June 1st. Went to attend the dedication of a new church at North Chili. Prof. Seager preached from Rom. 1:16. Took up over \$1,000 in pledges to clear the house of debt. Dined at Brother Rumsey's. Took tea at Brother Woodruff's."

Possibly some readers of these memoirs may have had similar experiences to that recorded on

"Sunday June 11th. A pleasant day and good congregation. Had a good time preaching in the morning, an off-hand discourse. In the afternoon had a poor time preaching, an elaborate sermon. Good prayer-meeting."

"Sunday June 18th we meet a familiar name. Our quarterly meeting was held to-day. We had a profitable sermon. Brother Abell preached in demonstration of the Spirit. Went to Redmonds at five P. M."

He evidently from the next entry did not favor immersion very strongly.

"July 16th. A very hot day. Had a poor

time preaching. Went out to Sandy Creek at P. M. and immersed five. Do not think the Lord requires this of anyone."

The entry following evidences the fact that he could walk and was not afraid to do so.

"July 19th. Rose early and walked to Sweden, six miles, to attend the preachers' meeting. We had rather an interesting time. Brother McCreery came home with me."

The revival spirit did not die out in the church with the advent of summer. On two occasions in August he notes about fifty present at the Thursday night prayer-meeting.

The summer was very dry so that the pastures and crops were badly affected.

"July 26th. He notes, bought fifty pounds of flour at \$4.50 per hundred. High prices for those days we would think.

A letter to his father reveals his solicitude of soul for his friends and fidelity to God in dealing with them. He writes tenderly and yet plainly.

"July 22nd, 1854.

*My Dear Father* :—I have felt much solicitude for you since I was at home. I am very anxious that you should pass the remainder of your days on earth in the enjoyment of much happiness and much of the presence of the Lord. I have not a doubt but you may do a great deal of good and win many souls to Christ, by living in con-



stant and entire consecration to Him. I could not help, when at home last, being impressed with the idea that you were troubled greatly about your business, perhaps more than is really necessary. Do you not think that if you were to give up your business wholly to the Lord and be willing even to die poor, if it be the Lord's will, that even your business might not go any worse than it will by your troubling yourself too much about it? It has been impressed on my mind that if you were to devote yourself fully to the work of saving souls and this fall if there should be an opening and you should be needed to supply the work, that, if you should enter upon the discharge of duty to which God has called you and go out in His name, He would take care of all your interests and you would find yourself free from embarrassment sooner than by continuing as at present. Have you not thought so? You will, I trust, forgive me if I have said too much. My love for you is my only apology, if any is needed.

“Our camp-meeting commences the 9th of August. It is to be held in Bergen, about eight miles from here. Dr. Redfield and Brother Purdy and Brother Gorham, one of the editors of the *Guide to Holiness* are expected. I feel very anxious that you should attend. These brethren are champions for the old paths, and it would do you good to meet them and hear them. In anticipation of your coming we shall

have a tent and will make you welcome, and do all we can to make you comfortable. If you cannot come before the camp-meeting commences your best way will be to go to Bergen on the Central Railroad from Buffalo. Carriages will run from there to the camp-ground, a distance of four miles. Our meetings are attended with more than usual interest for this season of the year. Some are crowding on to the higher walks of Christian experience.

“Should it not be so you can attend camp-meeting please drop me a line immediately.”

The camp-meeting was held with forty tents and large congregations. He writes of it:

“Aug. 17th, 1854.

“*My Dear Father* :—We were greatly disappointed in not seeing you and Mother at the camp-meeting. It was the largest and one of the very best I ever attended. There were some forty tents on the ground, all of cloth. The appearance was very imposing. There are some of the best Methodists in this region I ever met. They keep the fire burning the year round whether the preacher enjoys religion or not. There were a goodly number of conversions, but the greatest work was in the church. Formalists were aroused, backsliders reclaimed and believers sanctified. I wish you could have been there. I preached Sabbath morning at half past ten, and Brother Abell at 2 P. M.”

The Journal reads September 2nd. "The Conference year is closing up well. Out of sixty-six who have joined on probation during the year we have had to drop but ten. Brother McCreery stayed with us last night and left this morning."

"September 3rd. A pleasant day. Preached in the morning on 'The Church,' in the afternoon 'Methodism.' Baptized four adults and two children of Brother Andross. Received eighteen into full connection. In the evening two were forward for prayer."

## CHAPTER VIII.

### SECOND YEAR AT BROCKPORT.

THE conference session was held at Warsaw.  
Bishop Janes presiding.

“September 18th, 1854.

“*My Dear Father* :—You have probably heard from conference ere this. We are to stay at Brockport this year. The people seem all well pleased with the appointment. Brother Thomas is our P. E. There is a preacher to be supplied on the Clarkson charge, adjacent to this, and if Brother Thomas has not secured someone I wish you would come on. It is a very pleasant charge. I think you have a good preacher this year. Why the Indian Mission was not connected with Gowanda, I cannot tell. I supposed it would be till the appointment was read off. Your P. E. is a fair kind of a man. He will not make any great stir, I judge or do any special harm. ‘Safe men’ happen to be all the rage just now. The great question seems to be not what is right but what is ‘expedient.’ Odd-Fellowship and worldly policy bore sway at the last session of our conference. You could see it in everything. Out of thirty preachers who were stationed to board out from one to four miles there was but

a single Odd-Fellow, and he was not known as such. I boarded in the village."

As he had laid aside other business for preaching he proposed to make preaching his business. Not content with keeping up his own work at Brockport and shepherding his own special flock he writes :

"Sunday, October 22nd. A very pleasant day. Large congregation. Had a very good time in the morning. In the afternoon not so much liberty. Preached in Holley in the evening. Propose to hold a protracted meeting there. Stayed at Sister Huff's."

This meeting he began October 24th, holding meetings afternoons and evenings, calling mornings. Brother Kendall and Brother Seth Woodruff were present occasionally to help. He notes later though there had been several conversions, the meeting moves slowly. The doctrine of 'Once in grace, always in grace' is having its legitimate effect."

"November 14th. The entry shows how he carried forward his revival services, going to those who would not come to him."

"November 22nd. Brother Kendall and wife came this morning and stopped to dinner. Called with Brother Andross upon his class. Had a profitable time."

This was evidently a custom with him and enabled him to reach as he could not well do

otherwise the membership of a large church. The era of high prices continued.

“December 7th,” he writes, “flour is eleven dollars a barrel, corn eighty-seven cents a bushel ; they have put down the wages of laborers on the railroad to seventy-five cents a day.”

The winter closed with a deepening work of grace in the church. As the result of the efforts at Holley there were a number of conversions.

Wm Kendall was stationed at Albion this year, where he worked hard to bring his congregation up to the proper standard of piety. Dr. Redfield was with him some time in the winter.

January 16th a daughter was born into the family. The little family of three gave abundant care.

February 12th he writes, “This evening went to Albion and preached to a very large and attentive congregation. The altar was crowded ; but the leading members do not come into the work.”

What was for public good interested his efforts, whether it was lecturing against slavery or spiritualism, or working for the cause of temperance.

“May 17th. Went to see the justices of Clarkson to get them to refuse licenses to any circus. Succeeded well with most.”

The second of the Bergen camp-meetings was held in Mr. Reed’s woods, beginning June 13th, closing June 20th. “With much feeling Dr.

Lucky says it was the best camp-meeting he ever attended. Brother Abell says he never was at a better one." So reads his journal. But the manifested power of God was not yet.

A meeting more marked by the power of God was held at Carlton by Brothers McCreery and Kendall, August 15th. This meeting was remarkable for the out-pouring of the Spirit. God's people were being awakened by the faithful labors of zealous earnest Christian ministers who at the expense of popularity were holding fast for old time Methodism with its essential characteristics of power and holy living. Fay H. Purdy was present at this meeting with J. K. Tinkham. There were manifestations of the presence of the Spirit of a marked character. At different times without waiting for an invitation to an altar, people all around the ground knelt where they were, seeking God. Saturday as Mr. Roberts was to be at home over Sunday to fill his appointment, Mrs. Roberts went to the meeting to remain while he was at home. Monday he returned announcing all well, so she concluded to remain till Tuesday. Sunday under Mr. Purdy's appeal to seek the power that would enable you to work for souls, she knelt where she was, saying "I want something I never had." Such a weight of divine presence and glory rested upon her as to cause her to loose sight of all earthly things till the next day. Monday Mr. Roberts received a wonderful baptism, Early Tuesday

morning as she was in the stage on the way to take the cars, at Albion, she met a messenger after them, announcing that one of the children, taken suddenly and seriously sick, was just alive. At once in the stage she dropped on her knees to seek Divine aid and grace. She reached home about nine in the morning to find the child gone. She supposed it was one of her boys, Benson, who had sometime before been seriously sick, thinking he would most likely be attacked, and so she spoke, when to her utter dismay and anguish her niece said "Why, Aunt, it is not Benson, it is Sarah." Sarah the smiling, laughing blossom, whom she had left so well, gone! It seemed too much for the mother's heart. But now the abundant grace of God, not given in vain, came to her support. Crushed with grief, it seemed as if she could not rise though she did not repine. Later the father came. The cloud rested heavy upon them both. But God knows how to reach His own. Seth Woodruff's great heart, touched with the sorrow that came to these children of God, led him to the house of mourning. A man of large body and commanding voice, he came into the room and in his deep and solemnly sympathetic tone said "Glory to God." The cloud lifted and it seemed easier to say amen to God's will, even though His will was the death of a tenderly loved and cherished child.

The conference year was now at its close.



This session of the annual conference was of unusual interest, as delegates to the general conference were to be elected.

The power of secret society influence had already made itself felt in a marked manner. So much so that it was an open secret that the ministers bound together by these unholy bonds were acting in concord for selfish purposes. To prevent the conference from falling into the hands of self-seeking men fond of popularity and worldliness, those in favor of Methodism of the true type were forced to act together.

Respecting these matters he writes his father :

“ July 3rd, 1855.

“ I wish you would see—and have him go to conference and help us carry out old line Methodism. Carlton & Co, will put forth every exertion to elect pro-slavery, odd-fellow, formalist delegates. We want to elect men who are in favor of the life and power of godliness, of returning to the old paths, and of getting slavery out of the church. We have most of the old men and young men with us, and think we can safely count on from eight to ten majority. Fuller is going around the conference saying that we have formed a secret society to put down odd-fellowship in the conference. This is not true. It has been the case under the odd-fellow reign that if a minister was true to his vows and endeavored to carry out the discipline he was

crushed. We are determined that this shall be done no longer. But we will stand by one another in doing our duty."

"July 24th, 1855.

"I wish you would get Robie's paper of last week, (date July 19), and read an editorial article, headed 'Another Secret Society, The Nazarites.'

"The editor of this christian journal appears to be in a very pious mood. He is said to belong to four secret societies. Show this article to Brother N. and Father E. Brother McCreery who is particularly specified is one of our most devoted and successful ministers. Such gross abuse and slander will hurt most, those it was designed to benefit.

"You can tell Father E. there is no secret society, as that article alleges; we are simply agreed in trying to return to the old paths."

"July 31st, 1855.

"Brother F. and I have personally always had a good understanding, but he thinks I stand in his way. He wanted to be P. E. on this district last fall, but was not appointed. He wants to go to the general conference, but fears, I mistrust, that the brethren will not send him. I am not only looking for coldness, but that 'all manner of evil should be said of me falsely for Christ's sake.' The Lord helping me I mean to

go straight, let it cost what it will. R. is desperate. This is a good symptom. He sees his craft is in danger. The whole policy, wire-pulling faction is greatly and properly alarmed. The Lord will give us the victory. I should like very much to have you see Father E. and have him on hand at conference. Every odd-fellow that can put in a vote will be there, and the lovers of Methodism must rally. They wished to put Father E. off last year with no appropriation, and Brother Kingsley and myself had to fight hard to get anything for him. I hope no one will be frightened by the ado and cry about a secret society. This charge is out of character in men who belong to the masons, odd-fellows etc.

“I wish you would return me Bishop Baker’s letter immediately. I cannot think of going to California, at any rate until I see this fight through.”

The conference at Olean saw two sentiments clearly defined. Sentiments that had previously been cherished by individuals, but that had not as yet rallied their adherents into factions ; sentiments that were necessarily antagonistic and inevitably must array their supporters into opposing parties. The one sentiment was liberal in its utterances, its theology was non-Methodistic and anti-Wesleyan. Its adherents saw no necessity for the rigid adherence of the early Methodists to the wise rules of the discipline

upon the subject of worldliness. It was friendly to the world and would have the world friendly to it. Rented pews, church fairs, sociables were quite in favor with these, and as for the class-meeting they made little use of it, or of the prayer-meetings. The other sentiment that had a strong hold on many of the ministers, and more of the laity was staunch in its adherence to old time Wesleyan Methodism, both in doctrine and experience. It believed in the church rules in respect to worldly conformity and in enforcing them. With this sentiment the practice of supporting churches by the sale or rental of pews was at variance. Spiritual life and power were sought and taught as the privilege and duty of God's children.

The adherents of the former opinion were influential men, who stood well with the powers of the church. They held good appointments and high offices. and at this conference it began to be manifest that they would aid to put no one into office who was not in expressed accord with them. Many of this sentiment were members of secret societies, of the odd-fellows mostly, as masons had not yet been purged of the odium occasioned by Morgan's tragic death. The adherents of the one sentiment were standing and acting together for the sake of place, power, preferment and good livings. This of necessity served to unite the others for the sake of fidelity to the vows, resting upon them as Methodist

preachers, to defend the doctrines and preserve the spiritual life of the church. The lines were drawn on the conference floor, the discussions were pointed and the issue was clearly made. At last the time came to adjourn ; they separated to their respective appointments but it was with eyes opened to the necessity, and probable cost, of standing by the right, that the minority took their appointments, some on humble circuits in no way worthy of their abilities.

## CHAPTER IX.

### PASTOR AT ALBION 1855.

THE Olean conference stationed him at Albion, a large society, a pleasant village, only a few miles from Brockport.

Owing to the faithful labors of his predecessor, William Kendall, the church was in a much better spiritual condition than was often the case. Of the work done the preceding winter the following letter written by Brother Kendall to A. A. Phelps tells :

“ALBION, Feb. 3rd, 1855.

“That man of God, Dr. Redfield, is with us. We have had a hard battle. The doctor came a little more than a week since. His shots are finding a lodgment in the hearts of the King's enemies. He says that many are stuck down here in the slough of ‘I wont.’ Our official members are our greatest hindrances. Entire holiness is gloriously prevailing. Young converts and little ones are pressing into possession of it, and their influence is being felt.

“We have good congregations—very attentive. Bro. Redfield is thought much of, and I have no doubt will be the means of great good. . . . The pilgrims are having a ‘fight of afflictions’ in this region, such as they never saw. You

may know something of it when I say that I have received five letters of remonstrance lately, *i. e.*, before Dr. R. came. They have called us, publicly, ‘stumbling blocks,’ and frequently ‘fanatics.’ They have said ‘the devil was speaking through me;’ that my course was ‘unhallowed,’ ‘unchristian,’ ‘self-sufficient,’ ‘impudent,’ etc. One local preacher has said about town, of Dr. R., ‘that old fanatic, he dont know anything about preaching.’ But glory to God! He rules the whirlwind and directs the storm. It is breaking; and at the same time we hear talk that the trustees are going to close the house against us. We have no fears. It is one of the devil’s scare-crows. Such times were never before in Albion. I wish you were here. . . .

“Our house was crammed Sunday night from top to bottom; but salvation came. Last night, also two lost their strength—a thing never before known in Albion until this winter. The people are filled with wonder and dismay. Officials, thus far for the Devil, begin to cower. There is great danger that Jesus will become popular. Dr. R. says it will take the Devil six months to repair the damages done his kingdom already. ‘My voice is still for war,’ is his watch-word. We look for a mighty shaking. Glory to God for salvation! Your pilgrim brother,

“W. C. KENDALL.”

There was much that needed yet to be done to

bring the church into unity and up to the New Testament standard of piety.

He writes to his father of the work in the spring as follows :

“April 17th, 1856.

“We have had and still have a good revival influence in the church ; but there has not been that general work that we have desired and prayed for. I have received so far about thirty on probation. It has been here a very unpropitious winter for holding meetings. We are hoping to see the good work go on all summer.”

The most important event of the two years at Albion to the writer and to the Methodist church at large was the publication of the article entitled “New School Methodism.” This article was written under the conviction that the enemies of vital religion should not be suffered to continue uncontradicted, the course of misrepresentation they had begun in various church papers, notably the *Buffalo Advocate*. In these articles those in earnest for old-time Methodists were stigmatized as “fanatics,” and the term “Nazarites” was applied to them as a term of reproach.

There had arisen serious doctrinal differences also. Of the article in question Mr. Roberts says, writing some years later :

“We had previously been styled ‘New School Methodists,’ in an article published in the *Buffalo Advocate*, the organ of the dominant party. We



showed that the appellation properly belonged to our opponents. Though differing with them we wished to treat them fairly. So we took this course. For fear that we might misrepresent their views, we stated them as we found them expressed by one of their leading preachers in an editorial of the *Buffalo Advocate*, and copied into the *New York Christian Advocate and Journal*. It set forth, as we believed then, and as we believe still, the doctrinal views from which we differed. This article, from which we quoted fairly, was indorsed by leading men of the dominant party. We never heard of its being disapproved by any of that party. The fact that there was a great division in the conference had become notorious. Our opponents had, from time to time, in the *Buffalo Advocate* and other papers, in neither truthful nor respectful language, set forth their version of matters. We thought the time had come for us to set ourselves right before the public. This we endeavored to do in the following article which was published over our well known signature in the *Northern Independent* of which I was at the time, a corresponding editor."

At once the faction styled the regency by Rev. Loren Stiles at the Olean conference laid hold on this as a weapon to be used against its author. A careful reading of the article which follows reveals nothing that is treasonable to the church

or its highest interests. Indeed fidelity to Methodism demanded of its ministers that such a condition of things should be corrected. But the path of the reformer is hard.

#### NEW SCHOOL METHODISM.

The best seed sown, from year to year, on poor soil, gradually degenerates. The acorn, from the stately oak, planted upon the arid plain, becomes a stunted shrub. Ever since, the fall the human heart has proved a soil unfavorable to the growth of truth.

Noxious weeds flourish everywhere spontaneously, while the useful grains require diligent cultivation.

Correct principles implanted in the mind need constant attention, or monstrous errors will overtop them and root them out. Every old nation tells the tale of her own degeneracy, and points to the golden age when truth and justice reigned among men.

Religious truth is not exempt from this liability to corruption. "God will take care of his own cause," is a maxim often quoted by the cowardly and the compromising, as an apology for their base defection. When His servants are faithful to the trusts reposed in them, it is gloriously true; when they waver, His cause suffers. The churches planted by the apostles, and watered by the blood of martyrs, now outvie heathenism itself in their corruptions. No other parts of the world are so inaccessible to gospel truth as those countries where the Romish and Greek churches hold dominion.

As a denomination, we are just as liable to fall by corrupting influences, as any were that have flourished before us. We enjoy no immunity from danger. Already there is springing up

among us a class of preachers whose teaching is very different from that of the fathers of Methodism. They may be found here and there throughout our zion; but in the Genesee conference they act as an associate body. They number about thirty. During the last session of this conference, they held several secret meetings, in which they concerted a plan to carry their measures and spread their doctrines. They have openly made the issue in the conference. It is divided. Two distinct parties exist. With the one or the other every preacher is in sympathy. This difference is fundamental. It does not relate to things indifferent, but to those of the most vital importance. It involves nothing less than the nature itself of Christianity.

In showing the doctrines of the New School Methodists, we shall quote from *The Advocate* of the sect, published at Buffalo. This is the organ of the party. It is sustained by them. They act as its agents. Where their influence prevails, it is circulated to the exclusion of other religious papers. Its former title was "*The Buffalo Christian Advocate*." But since its open avowal of the new doctrines, it has significantly dropped from its caption, the expressive word "*Christian*." This omission is full of meaning. It is, however, highly proper as we shall see when we examine its new theory of religion. We commend the editor for this instance of honesty. It is now simply "*The Advocate*," that is, the *only* advocate of the tenets it defends.

The New School Methodists affect as great a degree of liberalism as do Theodore Parker and Mr. Newman. They possess "charity" for everybody except their brethren of the Old School. In an article on "Creeds," published in "*The Advocate*" of April 16th, under the signature of W. the Rev. writer, a prominent New School minister, lays it on to "the sects whose watch-

word is a creed," in a manner not unworthy of Alexander Campbell himself. He says, "No matter how holy and blameless a man's life may be, if he has the temerity to question any tenet of 'orthodoxy,' he is at once, in due ecclesiastical form, consigned to the Devil—as a heretic and infidel. Thus are the fetters of a spiritual despotism thrown around the human reason \* \* \* And so it has come to pass, that in the estimation of multitudes—the teachings of Paul are eclipsed by the theories of Calvin, and the writings of John Wesley are held in higher veneration than the inspired words of St. John." Is that not a modest charge?

But their theory of religion is more fully set forth in the leading editorial of *The Advocate* for May 14th, under the title—"Christianity a religion of beneficence rather than of devotion." Though it appears as editorial, we have good reason to believe that it was written by a leading New School member of the Genesee conference. It has not been disavowed by that party. Though it has been before the public for months, no one has expressed a dissent from its positions. It is fair to suppose that it represents the views of the leaders of this new movement.

It says, "Christianity is not characteristically a system of devotion. *It has none of those features* which must distinguish a religion grounded on the idea, that to adore the divine character is the most imperative obligation resting upon human beings. It enjoins the observance of but very few sacred rites; nor does it prescribe any *particular mode* for paying homage to the Deity. It eschews all exterior forms, and teaches that they who worship God must worship Him in spirit and in truth."

The Old School Methodists hold, that "to adore the Divine character" is the most imperative obligation resting upon human beings—that

Christianity has *all* of those features that must distinguish religion grounded on this idea. That he who worships God rightly, will, as a necessary consequence, possess all social and moral virtues: that the Gospel does not leave its votaries to choose, if they please, the degrading rites of heathenism, or the superstitions abominations of Popery; but prescribes prayer and praise and the observance of the sacraments of baptism and the Lord's Supper, "as particular modes of paying homage to the Deity;" that there is no necessity for antagonism, as Infidels and Universalists are wont to affirm, between spiritual worship and the forms of worship instituted by Christ.

The following sneer is not unworthy of Thomas Paine himself. It falls below the dignity of Voltaire. "Christianity in nowise gives countenance to the supposition, that the Great Jehovah is so affected with the infirmity of vanity, as to receive with *peculiarly* grateful emotions, the attention and offerings which poor human creatures may pay directly to Him in worship."

The above may be sufficient to show what Christianity is not, in the opinion of these New School divines. Let us now see what it is. "The characteristic idea of this system is benevolence; and its practical realization is achieved in beneficence. It consecrates the principle of charity, and instructs its votaries to regard good works as the holiest sacrifice, and the most acceptable which they can bring to the Almighty.

\* \* \* \* \*

"Whatever graces may be necessary to constitute the inner Christian life, the chief and principal one of these, is *love to man*. \* \* \* The great condition upon which one becomes a participant of the Gospel salvation, is—some practical exhibition of self-abnegation, of self-sacrifice for the good of others. *Go sell all thou hast,*

*and give to the poor*, were the only terms of salvation which Christ proposed to the young man who, otherwise, was not far from the kingdom of heaven."

The Old School Methodists hold that benevolence is only *one of the fruits* of true religion, but by no means the thing itself. In their view, "The principal grace of the inner Christian life" is LOVE TO GOD, and "the most acceptable sacrifice we can render HIM, is a broken and contrite heart. They teach that the great condition upon which one becomes "a participant of the Gospel salvation" IS FAITH IN CHRIST—preceded by repentance. They read in the Gospel the young man referred to, was commanded by Christ to "*come, take up the cross and follow me.*" The giving of his goods to the poor was only preparatory to this.

The New School Methodists hold that justification and entire sanctification, or holiness, are the same—that when a sinner is pardoned, he is at the same time made holy—that all the spiritual change he may henceforth expect, is simply a growth in grace. When they speak of "holiness," they mean by it the same as do evangelical ministers of those denominations which do not receive the doctrines taught by Wesley and Fletcher on this subject.

According to the Old School Methodists, merely justified persons, while they do not outwardly commit sin, are conscious of sin still remaining in the heart, such as pride, self-will, and unbelief. They continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God, and cleave to the things of earth. Those that are sanctified wholly are saved from all inward sin—from evil thoughts, and evil tempers. No wrong temper, none contrary to love remains in the soul. All the thoughts, words and actions are governed by pure love.

The New School ministers have the frankness to acknowledge that their doctrines are not the doctrines of the church. They have undertaken to correct the teachings of her standard authors. In the same editorial of *The Advocate*, from which we have quoted so largely, we read: "So in the exercises and means of grace instituted by the church, it is clearly apparent that respect is had, rather to the excitation of the religious sensibilities, and the culture of emotional piety, than the development of genial and humane dispositions, and the formation of habits of active, vigorous goodness."

Here the evils complained of are charged upon "*exercises and means of grace, instituted by the church.*" They do not result from a perversion of the means of grace, but are the effects *intended* to be produced in their institution. It is THE CHURCH, then, that is wrong—and so far wrong that she does not even *aim* at the development of proper Christian character. "The means of grace," in the use of which an Asbury, an Olin, a Hedding, and a host of worthies departed and living, were nurtured to spiritual manhood, must be abolished; and others adapted to the "development of genial and humane dispositions," established in their place. The lodge must supersede the class and the love feast; and the old fashioned prayer meeting must give way to the social party! Those who founded or adopted "the exercises and means of grace instituted by the church"—Paul and Peter, the martyrs, and reformers, Luther and Wesley, Calvin and Edwards—all have failed to comprehend the true idea of Christianity—for these all held that the sinner was justified by *Faith in Christ*, and not by "some practical exhibition of self-abnegation." The honor of distinctly apprehending the true genius of Christianity, was reserved for a few divines of the nineteenth century!

In our next we shall show the usages and the results, so far as developed, of New School Methodism.

#### USAGES — RESULTS.

Differing thus in their views of religion, the Old and New School Methodists necessarily differ in their measures for its promotion. The latter build stock churches, and furnish them with pews to accommodate a select congregation ; and with organs, melodeons, violins, and professional singers, to execute difficult pieces of music for a fashionable audience. The former favor free churches, congregational singing, and spirituality, simplicity and fervency in worship. They endeavor to promote revivals deep and thorough ; such as were common under the labors of the Fathers, such as have made Methodism the leading denomination of the land. The leaders of the New Divinity movement are not remarkable for promoting revivals ; and those which do, occasionally, occur among them, may generally be characterized as the editor of *The Advocate* designated one which fell under his notice, as “*splendid revivals.*” Preachers of the old stamp urge upon all who would gain heaven, the necessity of self-denial—non-conformity to the world ; purity of heart, and holiness of life ; while the others ridicule singularity, encourage by their silence, and in some cases by their own example, and that of their wives and daughters, “the putting on of gold and costly apparel,” and treat with distrust all professions of deep Christian experience. When these desire to raise money for the benefit of the church, they have recourse to the selling of pews to the highest bidder ; to parties of pleasure, oyster suppers, fairs, grab bags, festivals and lotteries : the others, for this purpose appeal to the love the people bear to Christ. In short, the Old School Methodists rely



for the spread of the Gospel upon the agency of the Holy Ghost and the purity of the church. The New School Methodists appear to depend upon the patronage of the worldly, the favor of the proud and aspiring ; and the various artifices of worldly policy.

If this diversity of opinion and of practice among the ministers of our denomination, was confined to one conference, it would be comparatively unimportant. But unmistakable indications show that prosperity is producing upon us, as a denomination, the same intoxicating effect, that it too often does upon individuals and societies. The change, by the general conference of 1852, in the rule of discipline, requiring that all our houses of worship should be built plain, and with free seats ; and that of the last general conference in the section respecting dress, show that there are already too many among us, who would take down the barriers that have hitherto separated us from the world. The fact that the removal is gradual, so as not to excite too much attention and commotion, renders it none the less alarming.

Every lover of the church must feel a deep anxiety to know what is to be the result of this new order of things. If we may judge by its effects in the Genesee conference, since it has held sway there, it will prove disastrous to us as a denomination. It so happened, either by accident, or by management, at the division of the Genesee conference, eight years ago, that most of the unmanageable veterans, who could neither be induced to depart from the heaven honored usages of Methodism, by the specious cry of "progress," nor to wink at such departures, by the mild expostulations of Eli, "Why do you thus, my son !" had their destination upon the east side of Genesee River. The first year after the division, the East Genesee conference had

twenty superannuated preachers; the Genesee conference but five. "Men of progress" in the prime of life, went west of the river, and took possession of the conference. For the most part, they have borne sway there ever since. Of late, the young men of the conference, uniting with the fathers, and thus united, comprising a majority of the conference, have endeavored to stop this "progress" away from the old path of Methodism. But the "progressives" make up in management what they lack in numbers. Having free access at all times to the ears of the Episcopacy, they have succeeded, for the most part, in controlling the appointments to the districts and most important stations. If, by reason of his obvious fitness, any impracticable adherent of primitive Methodism has been appointed to a district or first-class station, he has usually been pursued, with untiring diligence, and hunted from his position before his constitutional term expired.

In the bounds of the Genesee conference, the people generally are pre-possessed in favor of Methodism. During the past eight years there have been no external causes operating there against our prosperity, that do not operate at all times and in all places. Within this period, the nominal increase of the church in that conference has been but seven hundred and eighty. The East Genesee conference has had an increase, within the same time, of about two thousand five hundred. In order to have simply kept pace with the population, there should have been within the bounds of the Genesee conference, one thousand six hundred and forty-three more members than there are at present. That is, in eight years, under the reign of New Divinity, the church has suffered, within the bounds of this one conference, a relative loss of fifteen per cent. in members.

The seminary at Lima, at the time of the division, second to none in the land, has, by the same kind of management, been brought to the brink of financial ruin.

We have thus endeavored to give a fair and impartial representation of New School Methodism. Its prevalence in one conference has already, as we have seen, involved it in division and disaster. Let it generally prevail, and the glory will depart from Methodism. She has a special mission to accomplish. This is, not to gather into her fold the fashionable, the devotees of pleasure and ambition, but, "to spread scripture holiness over these lands." Her doctrines, and her usages, her hymns, her history, and her spirit, her noble achievements in the past, and her bright prospects for the future, all forbid that she should adopt an accommodating, compromising policy, pandering to the vices of the times. Let her go on, as she has done, insisting that the great cardinal truths of the Gospel shall receive a living embodiment in the hearts and lives of her members, and Methodism will continue to be the favored of heaven, and the joy of the earth. But let her come down from her position, and receive to her communion all those lovers of pleasure, and lovers of the world, who are willing to pay for the privilege, and it needs no prophet's vision to foresee that Methodism will become a dead and corrupting body, endeavoring in vain to supply, by the erection of splendid churches, and the imposing performance of powerless ceremonies, the manifested glory of the divine presence, which once shone so brightly in all her sanctuaries.

*"Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."*

R.

Contrast with the moderate and dignified tone

of this article the heated vituperations of the following selections from an article printed the year before in the *Medina Tribune*, dated September 11, 1856, by a leading member of the Regency faction. The article is entitled

NAZARITE REFORMERS AND REFORMATION.

“Spurious reformers are as plenty as blackberries, and as contemptible as plenty. Incapable of comprehending the moral condition and wants of society around them, as also of understanding the mode and processes by which reformation is to be effected, they believe or affect to believe that they are the chosen instruments of some greatly needed social regeneration—whose necessity or possibility none, besides themselves, are able to discover. Mistaking the desire to do something grand for a call to a great undertaking, and the wish to be known to fame for a prophetic intimation to some splendid achievement—they go forth before the world putting on strange and uncouth airs which they expect everybody will regard as proof of the “divine fury” with which they are possessed and repeating nonsensical and clap-trap phrases which they have mistakingly selected as the watch-words of a reformatory movement. The ridiculous figure they cut excites the laughter and jeers of all—save those who are addled and silly as themselves. By such, however, they are frequently mistaken for real prophets, and the gaining a few proselytes always confirms both in their lunacy.

We, of the Genesee conference, have such a batch of false prophets, such pseudo reformers among us. And such a group of regenerators as the Nazarites compose, we cannot believe was ever before brought together by the force of a common belief in a divine call to a great work.

Whence, or why the idea ever struck them that they were the chosen ministers of a new reformation, will probably never be rescued from the dimness and uncertainty of speculation. They probably felt the motion of something within them, it may have been wind in the stomach and mistook it for the intimations of a heaven-derived commission, summoning them to the rescue of expiring Methodism, and the inauguration of a new era of spiritual life in the history of the Wesleyan movement.

What fruits of transcendent godliness do they exhibit? Their professions, indeed are loud and pretentious; but what of their works? Does holiness display itself in spiritual pride, in arrogant boastings of goodness, incanting and crabbed long-facedness, in gross and filthy vituperation? In that case the palm of excellence must indeed be yielded to them. Upon what meat, pray, do these Nazarites feed that they have grown good so fast. It was not long since some of them were wallowing in the deepest mire of moral pollution, and it might conduce to the culture of that eminent Christian grace—humility, if they were called more frequently to remember “the hole of the pit from whence they were digged.” But now, by the new and “short way” which they have discovered, they have progressed so rapidly as to far outstrip—in all the forms and practices of holy living—those who from childhood have humbly endeavored to obey the commands of Christ, and whose lengthened ministerial experience embraces a period of nearly or quite as long duration as does the natural life of most of these Nazarite Reformers. Could aught but the most brazen effrontery bear out these persons in thus standing out before the most experienced, and able, and pious ministers of the conference, and accusing them of having left the “old paths,” of “having ignored the

discipline," and of seeking to crush out and destroy the spirituality of the church? Are these unfledged and beardless and brainless boys thus to be allowed to insult the manhood, to question the honesty, and to malign the character of the fathers of the conference? We do not believe that the public sentiment of the Genesee conference will longer countenance or endure the self-instituted censorship and malignant abuse of some dozen or twenty of its members, who have met together in secret conclave, and voted that they are the embodiment of all the soundness of doctrine, holiness and Methodism that still linger in the body.

To them, religion still appears to be a system of outward forms and symbols, of material ceremonies, and corporal manifestations, of animal influence and nervous sensation. With them, a long face and sanctimonious airs, answer for inward purity and goodness of heart. In their creed, a high-sounding profession takes precedence of a holy life, and getting happy in a religious meeting is laid down as an indubitable proof of a divine favor. Boisterous shouting and screaming, "thumping of benches, and throwing the arms and legs about," while engaged in devotional exercises, they call serving God. An observance of certain prudential disciplinary requirements, they esteem a more important duty, than the practice of the precept contained in the Golden Rule. They consider plainness in dress of greater moment than uprightness of character. An ornamental ribbon or flower upon a lady's bonnet is in their eyes an enormity greater than the sin of lying; and the wearing a ring or bracelet they think is more dangerous and damning than covetousness or slander; and, generally, they preach with more powerful vehemence against superfluity in outward apparel, than against the breach of the

Ten Commandments. With them a broad-brimmed, bell-crowned hat is equivalent to the "helmet of salvation," and a shad-bellied coat to the "robe of righteousness."

But what means do these Reformers employ to accomplish their ends? Do they begin by a proclamation of some new truth—which is the invariable and indispensable antecedent of every real reformation? No: But they begin by a corruption of truth already discovered and made known; as, witness their unscriptural and anti-Methodistic interpretation of the doctrine of Christian perfection. Do they proceed by an open and manly avowal of their principles and plans? No: But they meet in secret "consultation" and private caucuses, in which jealousy supplies them inspiration and a desire to injure other men becomes their primitive motive. Do they go forth to the people with words of truth and soberness, striving to make men better by pressing with fervent eloquence and earnest rational appeals, the declaration of God's word upon the heart and conviction of the hearers? No: Their harangues to the people consist of factious addresses, cant phrases and rant;—of protestation of their own spotlessness, and both open and concealed imputations upon the Christian and ministerial character of their brethren."

Arguments could not however be framed that could answer the spirit of this libel and caricature, so "offensive in style, bitter in spirit and false in statement." You cannot argue against a sneer. The calm tone in which the facts so distasteful and discreditable to the Regency were stated in *New School Methodism* only awakened a spirit of bitter hatred against, and a determination to crush its author.

The Regency had, in 1855, at the Olean conference, set in motion machinery by which in 1856 they gained control of the conference cabinet. Thirty-three of the more prominent of the Regency at the Medina conference coerced Bishop Morris by threats of withdrawal, to remove Rev. Loren Stiles and I. C. Kingsley from the presiding eldership and appoint men acceptable to them. Thus they gained a majority in the appointing power of conference, and with this lever they moved the votes of the fearful and time-serving to suit their ends.

The conference for 1857 was held at Le Roy. The issue was here made between the two parties.

A bill of charges was preferred against B. T. Roberts, and two bills against W. C. Kendall. The Regency faction prosecuted and sustained the charges against Mr. Roberts. Those against Mr. Kendall were deferred for want of time with the assurance that they would be prosecuted the next session. Before that time he had gone home to glory, and after his death was eulogized as a saint by those who persecuted him when living.

The gross injustice and iniquity of the proceedings of the dominant party provoked remonstrances on all sides from the laity.

Mr. George Estes, of Brockport, N. Y., a prominent layman of that time, published at his own expense a pamphlet, giving an impartial account of the whole proceedings entitled



## "TO WHOM IT MAY CONCERN :

"The foregoing article in the *Northern Independent* was made the subject of general consultations, in private caucuses of the Buffalo Regency, held in a room over Bryant & Clark's book-store, at Le Roy, on Thursday, Friday and Saturday evenings, of the first week of the conference, the result of which was the bill of charges given below. The manner of committing the feebleness of the preachers to the condemnation of Bro. Roberts in advance, was on this wise, as related by one present: One of the chiefs of the Regency, acting as chairman, asked: "What shall be done in the case of Bro. Roberts? All in favor of his prosecution raise your hands!" The "immortal thirty" raised their hands, and a few presiding elderlings. The chairman then delivered a flaming exhortation to unanimity—that they must be united enough to carry the matter through, or it would not do to undertake it. After sundry exhortations, the vote was taken again, and a few more voted. After another season of fervent exhortation, a third vote was taken, in which all, save one, concurred; and the trial and condemnation were determined upon. Beautiful work, this, for godly Methodist preachers, deriving their support from honest religious societies among us! We put their bill of charges, with all its ingenious distortion of facts, on record, here before the people, as follows:

## "CHARGES AGAINST REV. B. T. ROBERTS.

"I hereby charge Rev. B. T. Roberts with unchristian and immoral conduct.

"1. In publishing, in the *Northern Independent*, that there exists in the Genesee conference, an associate body, numbering about thirty, whose teaching is very different from that of the fathers of Methodism.

"2. In publishing, as above, that said members of Genesee conference are opposed to what is fundamental in Christianity—to the nature itself of Christianity.

"3. In classing them, in the above-mentioned publication, with Theodore Parker and Mr. Newman, as regards laxness of religious sentiment.

"4. In charging them, as above, with sneering at Christianity in a manner not unworthy of Thomas Paine, and that falls below that of Voltaire.

"5. In charging them, as above, with being heterodox on the subject of holiness.

"6. In asserting that they acknowledge that their doctrines are not the doctrines of the church, and that they have undertaken to correct the teachings of her standard authors.

"7. In charging them, as above, with attempting to abolish the means of grace—substituting the lodge for the class-meeting and love-feast, and the social party for the prayer-meeting.

"8. In representing, as above, the revivals among them as superficial, and characterizing them as "splendid revivals."

"9. In saying, as above, that they treat with distrust all professions of deep religious experience.

"LE ROY, Sep. 1, 1857. REUBEN C. FOOTE."

For several years past, there has been the annual sacrifice of a human victim at the conference. It has become a custom. The religious rites and ceremonies attending this annual lustration assume a legal complexion. The victim is immolated according to law. E. Thomas, J. McCreery, C. Kingsley, L. Stiles, and B. T. Roberts, constitute the "noble band of martyrs" thus far. Who is selected for the next annual victim is not yet known. The midnight conclave of the "immortal thirty" has not yet made its

selection. No man is safe who dares even whisper a word against this secret inquisition in our midst. Common crime can command its indulgences; bankruptcies and adulteries are venial offenses; but opposition to its schemes and policies is a "mortal sin"—a crime "without benefit of clergy." The same fifty men who voted Bro. Roberts guilty of "unchristian and immoral conduct," for writing the above article, voted to readmit a brother from the regions round about Buffalo, for the service performed of kissing a young lady in the vestibule of the conference room, during the progress of Bro. Roberts' trial. "Nero fiddled, while the martyrs burned."

Bro. Roberts' trial (if it deserves the name of trial) was marked by gross iniquity of proceedings. There are no regular church canons in the Methodist Episcopal Church, to govern the specific manner of conducting trials. All is indefinite. A glorious incertitude and independence of all legal regulations prevail. The presidential discretion must of necessity have large latitude and range, either high or low, as prejudice or policy may incline. Thus, when a witness was asked if he knew of a private meeting of about thirty preachers, at Medina, during conference, he answered, "Yes." When asked for what purpose they met, he answered, for "consultation." Here the prosecution, perceiving that all this secret caucusing at the Medina conference, to lock out the prayer-meetings, arrange the appointments, oust out presiding elders, etc., etc., were likely to be brought out, objected to all the questions in the case, which were not exactly covered by the verbal terms of the specifications which *they themselves* had artfully framed; and their objections were sustained by the Bishop. Every question as to the meeting of the "immortal

thirty," their doings and teachings, was objected to, and ruled out, as irrelevant to the specifications.

Having been charged for affirming the existence of an associate body, of about thirty preachers, in the conference, for purposes indicated in his article, he was denied to elicit the facts in justification, which he could have proved by thirty witnesses. This right, which any civil or military court would have allowed him, was denied. Of course where witnesses refuse to testify, and the judge refuses to compel them to do so, there was no use wasting time in defense. Bro. Roberts refused to continue the defense.

Also, a commission to take testimony was sent to Buffalo. But, when they arrived, they found an emissary from the conference had been sent on before them to take charge of the *Advocate* office, who refused to sell or lend, or suffer to be transcribed, any of the copy of the papers, or article, bearing on the case, and who put everybody "on the square," to refuse testimony. Having no power to compel witnesses to testify, the committee returned with such testimony only as honest men voluntarily offered, which will be hereafter published.

A venerable doctor of divinity read the "auto-da-fe" sermon, (prepared for the victim of the previous year), wherein he consigned, in true inquisitorial style, Bro. Roberts, body and soul, to hell. This was done in his most masterly manner, evincing no embarrassing amount of idiosyncrasy, or other mental cause for superannuation. This venerable D. D., though nominally superannuated, and an annual claimant of high rate upon the conference funds, is, nevertheless, quite efficient in embarrassing effective preachers in their work, by concocting "bills of information" and "bills of charges," and pleading them to hell, for the crime of preaching and

writing the truth. Whether his plea will enhance the amount of the superannuated collections for the coming year, remains to be seen.

It was moved that the vote in Bro. Roberts' case should be taken by yeas and nays; but the same spirit of concealment, and dread of light, fostered by secret society associations, prevailed here also. Like some in the olden time, they "feared the people," and voted down the motion. The vote to sustain the charge of "unchristian and immoral conduct," for writing and publishing these strictures on New-school Methodism, was fifty-two to forty-three; being a majority of nine. Several members of conference were absent, and several dodged, through fear of the presiding-elder influence upon their appointments.

The following preachers, as near as can be ascertained, voted to sustain the charge: I. Chamberlayne, G. Lanning, E. C. Sanborn, H. May, D. Nichols, M. Seager, R. C. Foot, G. Fillmore, A. D. Wilbor, P. Woodworth, R. L. Waite, H. Butlin, S. M. Hopkins, E. E. Chambers, G. W. Terry, J. Latham, H. W. Annis, Z. Hurd, T. Carlton, J. M. Fuller, W. H. Depuy, D. F. Parsons, S. Hunt, J. B. Lanckton, J. McEwen, H. R. Smith, S. C. Smith, G. Smith, L. Packard, C. S. Baker, W. S. Tuttle, J. McClelland, J. G. Miller, J. N. Simpkin, S. Y. Hammond, A. P. Ripley, H. M. Ripley, M. W. Ripley, E. L. Newman, A. Plumley, B. F. McNeil, R. S. Moran, E. M. Buck, J. J. Roberts, S. Parker, F. W. Conable, J. B. Wentworth, S. H. Baker, J. Timmerman, K. D. Nettleton. G. Delamater, W. C. Willing.

Another significant fact was apparent in the case—the power of the presiding eldership. Quite a number of preachers would not vote at all. Too honest to aid the conspiracy, and too cowardly to face the "loaves and fishes" argument presented by the presiding-elder influence,

they sat still, and saw the condemnation of the innocent, when they might have prevented it.

The influence of the book concern had its effect upon the case. It has become a maxim in politics, "that the debtor votes the creditor's ticket." So, some indebted to the concern, discreetly refrained from voting at all; while two preachers, having refused to attend the private caucuses of the conspirators, and to pledge themselves in advance to vote for the condemnation of Bro. Roberts, were scandalized with a public report of delinquency, in open conference, by the book agent.

But it was the influence of the slavery question which was paramount in the case. The episcopacy is understood to be conservative on that subject, and to "refer to it judiciously in all the chief appointments." Hence, the Buffalo Regency, in these days, notwithstanding high professions lately to the contrary, on the eve of election of delegates to the late general conference, is also eminently conservative on that subject, and must needs commend itself to the central episcopal sympathy, by great zeal against the *Northern Independent*. Its associate editor, in this conference, must be *black-washed* in revenge, for the temerity of the people, in subscribing for the paper. They could not wreak their vengeance on the people, except by proscribing one acknowledged, above all others in the conference, to be the PEOPLE'S MAN.

The infamous Brockport resolutions against the Nazarites, were tacitly endorsed by the conference, in its refusal to entertain the question of official administration, involved in their passage. This is their reward for their spaniel loyalty to the *Northern Advocate*, and every other thing that wears the label of "law and order," affixed by a pro-slavery administration. It is stated that two or three Nazarites voted

with the Regency, against the publication of the slavery report in the *Independent*. Surely, it must be true of them, as reported, that they court persecutions, and rejoice in being killed off at every conference. Their strong hold upon the popular mind can not long survive their further blinking the slavery issue. We shall see.

So, brethren, in the membership of the Genesee conference, you see we have a clique among us, called the Buffalo Regency, conspiring and acting in secret conclave, to kidnap or drive away, or proscribe and destroy, by sham trials, and starvation appointments, every one who has boldness to question their supremacy in the conference. By threats of insubordination, and farcical outcries of strife and division, they frighten the episcopacy to give them the presiding-eldership power, with its patronage of appointments; and, having that, of course they command the conference vote, so far as they dare for fear of the people. We are fast losing our best men. The fearless champions of true Methodism are being cloven down, one after another, in our sight; and we sit loyally still, and weep and pray, and pay our money yet another, and another year, hoping the thing will come to an end.

A thousand of us asked the Bishop to rid us of this incubus, which is crushing us into the earth. "We will do the best we can," is the stereotyped reply to our loyal entreaties. How many more victims must be immolated, how many societies must be desolated, while the episcopacy is making up its mind to grapple this monster power, which is writhing its slimy folds around the church of God, and crushing out its life? The episcopacy, which alone has the power, having failed to redress our grievances, and rid us of this unmethodistic and foreign dynasty, there is no remedy but an appeal to

personal rights. The remedy of every member is within his own reach. For one, I shall apply that remedy. For me, while looking on those preachers standing to be counted (no wonder they objected to the yeas and nays) in the vote to condemn Brother Roberts, at Le Roy, I made up my mind that not one of them—preacher, presiding elder, or superannuated—should ever receive a cent of my money, on any pretense, or by any combination whatsoever. I shall punctually attend church at my own meeting-house—prayer-meetings, class-meetings, love feasts, and all the means of grace; but, if one of these men come to them to preach—I can't help that; that is not my business. But I shall neither run a step, nor pay a cent. And if, as has been told, all the domestic missionary appropriations in this conference are varied from year to year—made and withheld to suit the pockets of Regency men appointed to them—this, as long as it continues, will absolve me from obligations to that cause; the same of the superannuated fund, so long as it is controlled by that dynasty. I agreed to support the Methodist Episcopal Church as a church of the living God, not as the mere adjunct of a secular or political clique.

GEO. W. ESTES.



## CHAPTER X.

### BURLINGHAM'S REVIEW OF TRIAL.

THE reader can see from this vigorous utterance, evincing the very spirit of manliness that the session of conference held at Le Roy was marked by no ordinary proceedings.

The charge of unchristian conduct is a serious charge to make against a minister of the Gospel ; it implies conduct contrary to the spirit of Christ. To rebuke wrongs or wrongdoers in ecclesiastical circles is not contrary to the spirit of Him who cried, "O, Jerusalem, thou that killest the prophets." Immoral conduct involves a breach of the moral law. To prove this it must be proven that the article New School Methodism contained falsehoods or statements that could fairly be considered slanderous. Not only was this not attempted by the prosecution, but their chosen representatives uttered in their own organ, equally or more severe strictures than any contained in this article.

As stated in the account written by Mr. Estes, the charges were voted through by a vote of fifty-two to forty-three, with several members of the conference not voting. Note this fact, as stated by Mr. Estes, that evidence desired by the defendant contained in the *Advocate* office at

Buffalo, the recognized conference paper, was refused, and farther that the court would not allow the defense to prove the existence of the "associate body," the item of the first charge.

Of the nature of this trial Rev. C. D. Burlingham says :

"The Regency Party having now a bare majority arrested B. T. Roberts for 'immoral and unchristian conduct,'—the charge being based on his review. But mark! This was not done until the party had held several secret meetings, in which inflammatory speeches were made to excite prejudice against the accused and to bring a sufficient number under the influence of party drill ; when a formal vote was taken as a pledge to stand by each other in the prosecution of the case !

"And thus, heated and prejudiced partisans, those ministers, who, by such reprehensible means, had forfeited their moral right to sit as jurors, and disqualifying themselves to be witnesses even, went into court—the conference court—as a 'packed jury,' and with, virtually, a predetermined verdict ; and in the presence of a holy bishop, as chairman, and an intelligent audience as spectators, unblushingly enacted the farce of trying a fellow-minister for 'immoral and unchristian conduct !'

"The result corresponded with the implied, prejudgments of the caucus pledge made in secret conclave.

“The charge against Mr. Roberts embraced a series of specifications, professedly taken from his essay, entitled ‘New School Methodism;’ but nearly every specification was a perversion of his language and sentiment, as anyone may see by comparing the specifications with the document, from which the prosecution professed to draw them.

“So manifest was this incongruity, and so manifestly unjust was this practice, that a verdict of condemnation could never have been secured in the conference without the previous party drill in secret session, including the speeches to incite prejudice, and the solemn pledges made by a formal vote,—once—twice—THRICE!—as stated by several who saw and heard, and by at least two who voted the pledges!

“The ostensible cause of his condemnation was the alleged slanderous character of the essay; but, the real cause was the prejudice excited against him by the incessant declamations on the alleged ‘evils of Nazaratism,’ which it was assumed Mr. Roberts was laboring to foster and promote.

“And in this way, and by such means, some good men, who do not mean to be partisans, were deceived; and so, for the honor and peace of the church, which they feared were, or might be compromised, they were drawn in, and they yielded to the influence of the party.

“It is painful to record such doings of

ministers ; but fidelity to truth, and inflexibility to the right, demand the record—it must be made.

“The essay, then, was but a pretext, and the trial a farce ; and yet a farce of the most solemn character, in its baleful influence on the peace and prosperity of Zion.

“As an appropriate finale to such a judicial act, and as illustrative of the moral principle of those partisan leaders, Mr. Roberts instead of being expelled, which he should have been, if the charges that had been sustained by a party vote, were true, was simply reproofed by the chair, endorsed by his accusers, and sent out again as a fellow-laborer in the Gospel !”

The victim of this malicious persecution meekly submitted to this most unjust procedure. He had retired for the night when summoned late in the evening for reproof. He meekly obeyed the behest thus proving clearly, said Fuller, one of his chief persecutors, “that he was a fanatic, for none but a fanatic would rise from his bed to receive a reproof.” So little conception had these men of Christlike humility.

But did the “Nazarite Society” exist ? This was the man of straw the Regency were fighting.

No man knew more of this matter than Joseph McCreery. He says : “I wrote everything relating to the Nazarite Band. I wrote the documents ; I did design an association, and prepared the documents in anticipation of such. We did

not organize, and the question of organization has been an open question ever since. I never administered the vow to anyone, and I never took it myself—not formally ; cannot say what others may have done. It was proposed in anticipation only. The association never was practically formed. I stated nearly so on the floor of the Olean Conference. I stated that the thing was provisional and prospective, and I alone was responsible for the whole concern.”

This statement was made in formal testimony. From a minister of the conference, in good standing, it is entitled to the fullest credence.

More than this, at this very conference, a statement was printed over the names of seventeen ministers, that they were convinced that no such society has ever existed in the bounds of this Conference. Among the names signed to this statement are those of A. Abell, Loren Stiles, Isaac C. Kingsley, A. Hard, B. T. Roberts, R. E. Thomas, men who were supposed to be members of the society, or, as former presiding elders, were in a position to know what was occurring in the conference. This can then be accepted as fact, that such a society had no existence, except in the minds of those stigmatizing as Nazarites those who were in favor of a religion of life and power as opposed to one of lifeless form.

Having duly received ecclesiastical censure as per vote of conference, without retraction or recantation of aught said or written, his character

was passed, and he was appointed pastor at Pe-kin, Niagara County. A remarkable procedure, surely, after the charges of unchristian and immoral conduct had been pressed against him to such an issue. This circumstance alone reveals the utter insincerity of the whole procedure, and stamps it as an attempt on the part of the majority to destroy, by methods too contemptible for the political ring, the growing influence of a man, whose sole offence was the exposure of their own unfaithfulness and inefficiency.

## CHAPTER XI.

### APPOINTMENT AT PEKIN 1857.

THE society at Pekin were naturally enough not pleased at having one sent as their pastor who had been brought before conference for trial and reproof. But a spirit of fairness prevailed. "We must give him a hearing," said Isaac Cheshbrough, a staunch Methodist, a man of justice and wide experience.

After hearing the plain Gospel preaching of the new pastor, he said: "This is Methodism as I used to hear it preached in the Baltimore Conference." He became one of the steadfast supporters of the truth. A practical man of affairs in his early days, he had, as a contractor, building railroads in New England, a wide knowledge of men. He saw clearly that a religion that saved from sin was the need of mankind and the teaching of Scripture. Like Abraham of old, he governed his house. With him came his son Samuel and his household, whose home became later on a rallying point for pilgrims, and his name a household word, spoken for good in many states.

To his father he writes:

"PEKIN, October 1st, 1857.

"*My Dear Father*:—I received yours at con-

ference and read it with interest. I thank you greatly for your counsel. I am sure that I shall write nothing for publication but that you would, with a knowledge of all the facts, approve. Before I publish the book I spoke of, I shall rewrite the whole, and read it to Brothers Kent and Abell, and also Brother Gulick, perhaps.

“I want very much to see you and have a long talk about conference matters. I can only say that the course I have taken has secured for me the approbation of those who fear and love the Lord above the praise of men. Sister Kent, who was present till nearly the close of conference, indorsed fully my course, and exhorted me to firmness and constancy.

“I often wished that you were there, as I knew you would feel greatly afflicted at the reports that would reach you. I send you a pamphlet by Brother Estes, of Clarkson, who was present at conference and gives a true and faithful report as I believe of the matter.

“I have not felt better at the close of a conference for three years than I have done since our last session. I tried to do my duty faithfully, and the Lord blessed me in it, and blesses me since.

“We have a good parsonage, a good new church, and strong membership. It is composed mostly of substantial farmers.

“Our people receive us cordially, and I trust we shall have a prosperous year.”



The preaching was pointed and practical. At first there were seekers frequently at the altar, but none came out clearly into the liberty of the Gospel.

To his wife he said: "These people do not understand what is meant by giving up the world and being thoroughly saved. Yet I do not know how to make it clearer." The thought came to him: "As there is to be a quarterly meeting, why not get a few who have been clearly saved of God to come and have some personal examples of God's power to save present, that the people may see for themselves."

Invitation was sent, and they came from Brockport and other points, pilgrims saved from the world. Charles J. Hicks, Recorder of Onondaga County, was there from Syracuse—an old-time Methodist, a citizen of influence, a man of integrity, faithful to his convictions, fearless in declaring them.

Not yet were the people of Pekin saved to the mark of Pentecostal hospitality, so the burden of entertainment fell on the minister and his wife. A whole piece of cotton cloth was made into bed-ticks. These, filled with straw, laid on the floor of the largest chamber of the parsonage, formed sleeping places for the men. It was a meeting of marked power. The church was aroused. No wonder it was so. Many of the ladies, members of the church, under Methodist vows to plainness of dress, came to church, their silk gowns so

distended with crinoline that their dresses would reach across the aisle ; and the high, poke bonnets, then in vogue, were veritable flower gardens, the enormous spaces were so filled with artificial flowers. A salvation that involved plain dressing was not inviting to such, and the seekers ceased to come. Apparently the object lesson resulted in failure, for the revival was checked. In reality, however, it resulted in much good, for when they did come later, seeking the Lord, it was with serious purpose of finding Him at any cost. The work done was thorough and lasting.

At the Stone School-house, six miles away, a good work was done among the Lutherans. Many were clearly saved. Such was the interest in the haying season, they would come for miles on their hayracks to the meeting. When the school-house was full they would drive the wagons up to the open windows and sit listening to the truth. It was a year fruitful in much good.

During the spring Dr. Redfield, with his wife, and little terrier dog, Jack, spent some weeks at the parsonage. The dog was a very discerning animal, recognizing friends intuitively, but snappish and cross to those not in sympathy with his master. At a town where he met only coldness from the people, and was uninvited to their homes, he went to a hotel. This little dog came into his room, evincing in his canine way great friendliness towards him. The Doctor felt that

a dumb beast was sent to befriend him where man had failed. Thenceforth, till his death, the dog was with him a constant companion.

His visit served to strengthen Mr. Roberts in his adherence to the Scriptural line of truth and power in religion.

The writer remembers the brew of root-beer, made by the cunning skill of the doctor, versed in the virtues of herbs, roots and barks. Sassafras must be had from the swamps, birch-bark, too, and dock, with other herbs of unsuspected virtues, entered into the mysterious compound. A fishing excursion to the Niagara river, a scramble down the high banks at Lewiston, near the old Suspension Bridge, with Brock's monument in the distance, are among childish memories of the visit of that great man, who was a delightful companion to children.

With the advancing year came a higher tide of spiritual life than this society had ever seen. The class-meeting, all but deserted at the beginning of the year, was now well attended. Many had been led into the experience of salvation, who had before known only the form of religion.

To his father he writes under date of March 1, 1858, of the progress of the work at Pekin :

“The Lord is favoring us with his presence and blessing. There have been some conversions, a dozen or more, and a good work is going on in the hearts of the members. Yesterday was a

time of power, such as was never seen here before. In the class-meeting, where six to twelve attended when we came, some forty or fifty were present. The spirit of the Lord came down upon the people and there was a breaking down such as was greatly needed.

“The church here was in the condition of a farm that has been surface-tilled until it is worn out, and instead of grain, it bears sorrel and weeds. I am trying to put the plough in deep. The Lord helps me and I have no fears for the results. March 10th he writes :

“We are having meetings here every night. A good work is in progress, from ten to twenty forward each night.

“Though I feel an interest in the work generally, which perhaps few of the preachers do, yet my first duty is here. I have had calls to go to Attica, Lancaster, Yates, Careyville, the Congregational Church at Le Roy, and other places. We are trying hard to plant Methodism here and the Great Head of the church encourages us to go on in the good work.”

These calls to labor in other places indicate strongly that the people at large held their confidence in him as a Christian minister despite the ecclesiastical censure.

From the Chesbrough farm there started for each service a large spring wagon with a pair of strong horses, that stopped on the way for all

who would go. Starting with a fair number, the wagon was packed full before the church, two miles away was reached. A fire was kindled in some hearts that burns till this day.

But the fires of persecution were not quenched yet. The injustice of the conference action at Le Roy was so apparent that thinking men began to awaken. Moreover the methods by which the Regency had gained control of the conference and the underhand ways in which their measures were carried were becoming more widely known. The result was that an open repudiation of such methods and of the men, who resorted to them, was freely expressed by many, too honest to connive at such knavery, too far seeing to wink at such methods, too independent to submit to such dictation. The matter had now gone so far that the Regency avowed their determination to crush out the new movement which simply meant to put down or out of the conference all those who opposed them in their plans and policy.

George Estes of Brockport, had during the year caused the articles on "New School Methodism" to be reprinted in pamphlet form. These were circulated widely. For this he was responsible and this responsibility he avowed.

But this pamphlet made much trouble. A new bill of charges was made against B. T. Roberts, based on contempt of conference authority, because George Estes had reprinted this article

prefaced with the account of the trial quoted on pages 127-34. For Estes' zeal Roberts must suffer. The doctrine of vicarious suffering gone wild.

## CHAPTER XII.

### ACCOUNT OF TRIALS.

**C**HARGES were again presented against him at the session of conference held at Perry, N. Y., October 13, 1858.

Respecting this trial we quote the account given by the victim in "Why Another Sect :"

I never saw this pamphlet until some time after it was published, and was in no wise responsible for its publication. But Mr. Estes—a man of means, an exhorter in the M. E. Church—was responsible, and, like man, he assumed the responsibility. At the last quarterly conference in the year, the question of the renewal of his license came up. The presiding elder asked George W. Estes if he was the author of that pamphlet? He replied that he was. *Without a word of objection, the presiding elder renewed his license as an exhorter, and soon after went to conference, and voted to expel me from the conference and the church, on the charge of publishing this very pamphlet!* The following charge was preferred against me :

### CHARGES.

I hereby charge Benjamin T. Roberts with unchristian and immoral conduct.

### SPECIFICATIONS.

First.—Contumacy : In disregarding the admonition of this conference in its decision upon the case at its last session.

Second.—In re-publishing, or assisting in the re-publishing and circulation of a document, entitled “New School Methodism,” the original publication of which had been pronounced by this conference “unchristian and immoral conduct.”

Third.—In publishing, or assisting in the publication and circulation of a document, printed in Brockport, and signed “George W. Estes,” and appended to the one entitled “New School Methodism,” and containing among other libels upon this conference generally, and upon some of the members particularly, the following :

1. “For several years past there has been the annual sacrifice of a human being at the conference.”

2. “No man is safe who dares even whisper a word against this secret inquisition in our midst.”

3. “Common crime can command its indulgence ; bankruptcies and adulteries are venial offences ; but opposition to its schemes and policies is a mortal sin—a crime without benefit of clergy.”

4. That “the same fifty men who voted Bro. Roberts guilty of unchristian and immoral conduct, voted to re admit a brother for the service performed of kissing a young lady.”

5. That “Bro. Roberts’ trial was marked by gross iniquity of proceedings.”

6. That “on the trial, a right which any civil or military court would have allowed him was denied.”

7. That “a venerable doctor of divinity read the ‘Autodafe’ sermon, wherein he consigned in



true inquisitorial style Bro. Roberts' body and soul to hell."

8. That "this venerable 'D. D.' is quite efficient in embarrassing effective preachers in their work, and pleading them to hell for the crime of preaching and writing the truth."

9. That "there is a clique among us called the Buffalo Regency, conspiring and acting in secret conclave, to kidnap, or drive away, or proscribe and destroy, by sham trials and starvation appointments, every one who has the boldness to question their supremacy in the conference."

10. That "the fearless champions of Methodism are being cloven down one after another in our sight."

"That the aforesaid members of this conference are a 'monster power, which is writhing its slimy folds around the Church of God and crushing out its life."

(Signed)      DAVID NICHOLS.

Rev. Thomas Carlton and Rev. James M. Fuller acted as counsel against me.

From the threats which had been made, I was satisfied they would seek occasion against me. As a specimen of these threats, I give the following from Rev. S. C. Church, an old presiding elder, one of those noble-minded masons who felt indignant that masonry should be used to control the affairs of a conference of ministers. Brother Church wrote:

"CARYVILLE, Oct. 20, 1857.

"During the last session of our conference, at Le Roy, I was conversing with Rev. H. Ryan Smith about the remark made by Rev. B. T. Roberts on the floor of the conference, to the effect that the Committee on Education was packed.

"Smith said: 'One more such statement will blot Roberts out.'

"In the same conversation he said: 'You had better take yourself out of the way or you will be crushed.'

"SAMUEL C. CHURCH."

To meet the coming storm, I requested the Rev. B. I. Ives, of the Oneida Conference, to act as my counsel; and he was present for that purpose. But the Bishop positively refused to allow it.

As a majority of the conference claimed to be slandered in their individual character, and as I knew by this time that they had virtually voted, in their secret meetings, to condemn me, I asked that the trial might be had before another conference. I quoted to them the wise provision of the civil law:

"The venue may be changed to another county when the defendant conceives that he cannot have a fair and impartial trial in the county where the venue is laid."

I showed them that not one man of the majority would be permitted, under similar circumstances, to sit on a jury in a civil court if twenty-five cents only were at issue. I quoted:

"If the law says a man shall be a judge in his own cause, such law being contrary to natural equity, shall be void, for *jura naturæ sunt immutabilia*; they are *leges legum*. Natural rights are immutable. They are the laws of laws."—*Hobart's Report, page 87, Day vs, Savage.*

I felt that, in a case where my reputation and my standing as a Christian minister—things dearer than life—were at stake, I was entitled to a fair trial.

*This request was also refused.*

As a last resort, to obtain anything like a fair trial, I urged that a committee might be appointed to try the

case, as provided for in the Discipline. I told them I would prefer to have it tried by a committee so small that its members would feel a personal responsibility for their action, even if the committee were composed of those who were most strongly committed against me, than to have it go before the whole conference, where they could hide behind one another.

*This request was also refused.*

All this, we know, sounds more like the proceedings of the English "High Commission" in the days of James the Second and Charles the First, than like the doings of a conference of Christian ministers, presided over by a godly bishop, in the nineteenth century. Macauley says of those commissioners, who covered themselves with infamy, and sent many a godly minister to beggary or to prison: "They were themselves at once prosecutors and judges."

But the facts we here relate have never been called in question.

Under these circumstances the trial proceeded. My friend, Loren Stiles, assisted me most heartily, and made an eloquent plea in my defense.

*The prosecution did not make the slightest effort to prove that the Estes pamphlet was slanderous, or that its statements were untrue. To do this was a task from which they shrunk. It was easier to take it for granted. So at the outset it was assumed that the pamphlet, the avowed author of which was still an official member of the M. E. Church, was so wicked in its character that to aid in its circulation was a mortal offense.*

The prosecution secured the attendance of the printer who issued the Estes pamphlet, though he had to go about seventy miles across the country to get to and from the conference. But when they found he would tell the truth in the matter — that B. T. Roberts

had nothing to do with publishing the document in question — they did not call upon him to testify.

All the testimony that was given to prove the charge and the three principal specifications, was by Rev. John Bowman — and this testimony was impeached. It was also, in the essential point of assisting in the publication of the pamphlet, contradicted by Geo. W. Estes, John Bowman testified as follows :

“I have seen this document entitled, ‘New School Methodism,’ and ‘To whom it may concern,’ signed ‘Geo. W. Estes,’ before. I first saw it on the cars between Medina and Lockport. Brother Roberts presented it to me ; several were presented in a package ; there were, I think, three dozen. Brother Roberts desired me to leave a portion of them at Medina, conditionally. He requested me to circulate them ; he desired me to leave a portion of them with Brother Codd, or Brother Williams of Medina, provided I fell in company with them. I put a question to him whether they were to be distributed gratuitously or sold. He said he would like to get enough to defray the expense of printing, but circulate them anyhow ; he desired me not to make it known that he had any agency in the matter of circulating the document, if I could consistently keep it to myself. I do not know where Brother Roberts got on the cars. My impression is, we were traveling east. I do not know as anything more was said about the payment of printing them ; my recollection is not very distinct ; he mentioned he had been at some considerable expense.”

On the contrary, I proved from George W. Estes, that I had nothing whatever to do with its publication,

Mr. Estes testified as follows :

“Brother Roberts had nothing to do with publishing, or assisting in publishing the document under consider-

ation, to my knowledge, and I presume to know. He had nothing to do with the writing of the part that bears my name ; I do not know that he had any knowledge that its publication was intended ; he never gave his consent that the part entitled ' New School Methodism,' should be republished by me, or anyone else, to my knowledge ; he was never responsible for the publication, either in whole or in part ; he never contributed anything to the payment of its publication, to my knowledge ; I intended that so far as sold, it should go to defray the expenses of publication ; I never sold him any."

Cross-examination :

"I never forwarded, or caused to be forwarded, any of them to Brother Roberts ; I never gave him any personally ; I do not know of anyone giving or forwarding him any. I never gave orders to anyone to forward Brother Roberts any, to my knowledge."

In regard to circulation I offered the following testimony :

Rev. Russell Wilcox called :

"I am a local deacon of the M. E. Church in Pekin. I am intimately acquainted with Brother Roberts, the pastor of the church in Pekin. I do not know that he has ever circulated this pamphlet anywhere ; I first saw it after I left home, on my way to this conference."

Rev. J. P. Kent called :

"I did ask the defendant for one of these pamphlets ; I wished to see one of them, and I asked Brother Roberts if he could let me have one ; he said he did not circulate them, but he had no objection to my seeing the one he had. This was a few weeks ago, at the Holley or Albion grove meeting ; perhaps it was about the first of August."

This is all the testimony that was offered to prove the specifications—the testimony of one man, and this testimony was impeached by several members of the conference.—Even John Bowman says his *recollection was not very distinct*. No wonder. But George Estes was very clear in his recollection, and very distinct in his statements.

The fact is, I had nothing to do with the publishing of the pamphlet and took but little interest in it. I was busy with other work.

We ask in the name of candor, ought this testimony—thus contradicted, to have convicted any man? Did any honorable court ever give a verdict of condemnation on so slight an apology for a shadow of evidence? Many of the conference appeared to care nothing for the testimony. Some were out gathering chestnuts, and having a good time generally, while testimony was being taken, but came back in time to vote the charge and specifications sustained.

Desiring to have light thrown on many of the points raised in the Estes pamphlet, I examined a large number of witnesses on these points. Thus we proved that they held secret meetings; and other matters, to some of which we have already referred, were brought to light.

The pleadings were finished at an early hour in the evening. Such was the impression made that the leaders of the opposition did not dare to take the vote that evening. They feared that they could not secure a conviction; so they adjourned—held their secret meeting—and worked their courage up to the point where they could come into conference the next morning and vote the specifications and the charge sustained. They then voted expulsion from the conference and the church!

As a sort of justification, some have alleged that I

was expelled because I tried to prove the allegations made by Estes, true. But that only shows the injustice of the majority of the conference in a still stronger light. What! Condemn a man for a crime of which he was not even accused! Speaking of the trial of Rev. B. T. Roberts in 1857 and 1858, the Rev. C. D. Burlingham says :

"It is a notorious fact that those verdicts are not based on *testimony proving criminal acts or words*. Several who voted with, and others who sympathize with the 'majority,' have said, 'Well, if the charges were not sustained by sufficient proof, the conference served them right, for they are great agitators and promoters of disorder and fanaticism.'

"There you have it. Men tried for one thing and condemned for another! What iniquitous jurisprudence will not such a principle cover?

"Why not try them for promoting disorder and fanaticism? Because the failure of such an effort to convict would have been the certain result."\*

In looking back upon the action of the conference, I can account for it only on the theory that the leaders of the so-called Regency party did not feel safe as long as we remained in the conference.

Personally, I had no reason to suppose that I was unpopular. I was on good terms socially with all the preachers. My appointment had always been all that I could have desired. Twice during my last trial they gave me such tokens of respect as I have never heard of being paid by a court to a man, while they were trying him for a criminal offense. Once during the progress of my trial, they adjourned it over a day to hold a funeral service, in honor of Rev. William C. Kendall, who had died during the year. By a unani-

---

\* "Outline History," page 40, Sec. 24.

mous vote of the conference, which spontaneously saw the fitness of the selection, I was appointed to preach the funeral sermon to the conference, which I did, with two bishops sitting by my side.

At another time during the trial, the anniversary of the American Bible Society was held, and by another unanimous vote, I was appointed to preside at this public meeting! Was this in imitation of the old idolaters who first crowned with garlands the victims they were about to sacrifice; or, was it rather the natural homage which men often instinctively pay to those whom they know to be right, even while they persecute them?

How such iniquitous proceedings could be enacted in the name of Christianity will for ever be a marvel. It can but excite the wonder of any fair-minded man.

Note, first, he was denied counsel of his own choice. What court in the land dare to-day to take such a high-handed course? One has not to resort to the high ethics of Christ to show the extreme unfairness of the methods used at this trial. In his oration on the crown, Demosthenes, the heathen orator, pleads: "I beseech you not to make my accusers my judges." Yet here, in this professed Christian tribunal, the accusers, the parties who prosecute, the aggrieved persons, are permitted by a most Christian bishop to act in the double capacity of complainant and jury. What justice is this? With his right to select counsel denied, his petition for change of venue refused, with his enemies as prosecutors and jury, what other result could be reached!



Iniquitous beyond degree, it was worthy the spirit that prompted it.

The account of the trial of Rev. Joseph McCreery, written in his own racy style, is given in full in "Why Another Sect," p. 179, *et seq.* The charges and specifications were essentially the same as against Mr. Roberts.

"Died Abner as the fool dieth," is the quotation with which Mr. McCreery begins his account. Omitting the testimony for the prosecution, which was wholly directed to prove what he was prepared to admit, to wit, the circulation of the Estes pamphlet, we come to the—

Testimony for the defense :

Rev. S. Hunt called : "Have you seen in the *Buffalo Christian Advocate*, a notice of the proceedings of the last conference in the case of Brother Roberts ?

A. I think I read a reference to it. (Here Bishop Baker hastily left the chair, and Bishop Janes took it.)

Q. Did that paper give the charge and specifications of the trial ?

This question was objected to as irrelevant, by the prosecutor, who said, 'We are not trying newspapers here.'

"Defendant : 'But we are doing the next thing to it—we are trying a pamphlet. Now I wish to show that newspaper falsehood is justification for pamphlet truth as an antidote. The trial of Brother Roberts had become a notorious newspaper fact. The *Buffalo Advocate* had published *ex parte* reports, white-washing one side, and black-balling the other. And when it was asked, as it was concerning one guilty of something like the same crime, eighteen hundred years ago, 'Why, what harm hath he done ?' The only response of this

organ of the Genesee Conference Sadducees was: *un-christian and immoral conduct!* On this text, furnished by a judicial trickery of the lowest grade, the changes were rung; while *the thing he did* was carefully kept out of sight. Truth demanded the re-publication of 'New School Methodism,' that people might know what sort of writing it was that was so criminal. And a justifiable curiosity demanded a faithful expose of the several Carltonian modes of reasoning employed by the masters of this judicial ceremony, to bring the conference to this strange verdict of '*Immorality*,' in the case. The defendant claims it his right to show this in justification of the facts charged in the indictment."

The objection was sustained by the Bishop. Where-upon all further defense was silently declined.

Thus the defensive testimony amounts in all, to two questions and one answer.

The prosecutor made a grandiloquent plea.

The defendant answered not a word.

The defendant was voted guilty of the specifications, and of the charge.

And he was expelled from the conference and from the church, by the usual number of votes—50.

#### SYNOPSIS OF THE VOTE.

|   |     |
|---|-----|
| Regular Regency men,  | 33  |
| Presiding elderlings,   | 15  |
| Serious ninnies, affrighted with the bug-bear of<br>Nazaritism, | 2   |
| <hr/>   |     |
| Total vote for expulsion,                                       | 50  |
| Members who voted against expulsion,                            | 17  |
| Members of conference who did not vote at all,                  | 53  |
| Total who did not vote for expulsion, -                         | 70  |
| Total number of members, -                                      | 120 |

It will be noticed that a remarkably large number

of the preachers did not vote. Carlton had managed to have it carefully whispered around, so loud that all could hear it, that the Bishop was going to make the appointments of the preachers according to their *standing up for the church*—i. e., the Regency faction—in this eventful crisis. All the presiding elders were *fast friends of the church*—i. e., the tools of Carlton, Robie & Co.—except one, and he was removed at this conference and expelled at the next. The skillful rattling of the loaves and fishes in the market baskets labeled P. E. did the thing. It worked both ways: gaining both votes and blanks, or *no votes*.

This accounts for a large number who would not vote wickedly, and dare not vote righteously. The appointing power is omnipotent; and he who has the faculty of fawning, or bullying, or deceiving it into his service, can do or be anything he pleases.

Of the trial and its effect on their subsequent course, we quote again from “Why Another Sect:”

Each of us gave notice of an appeal to the General Conference.

But what should we do in the meanwhile? We were both twenty years younger than we are now, full of life and energy, and anxious to save our own souls and as many others as we could. Neither of us had any thought of forming a new church. We had great love for Methodism, and unfaltering confidence in the integrity of the body as a whole. We did not doubt but that the General Conference would make matters right. But we did not like to stand idly waiting two long years. We took advice of men of age and experience in whom we had confidence.

As I left the conference, Bishop Janes shook hands with me cordially and said: “Do not be discouraged,

Brother Roberts; there is a bright future before you yet."

Rev. Amos Hard, in a letter still before us, wrote :

"At the session of Genesee Conference held at Perry, October, 1858, while the character of several brethren was under arrest, I had with Bishop Janes substantially the following conversation :

" 'Would the joining of another church by an expelled member invalidate his appeal ?'

"He replied : 'I would prefer not to answer that question to-night, as I do not call to mind the action of the General Conference in the case of John C. Green.'

"I then asked : 'Would it affect his appeal if an expelled member should join our church on probation ?'

"He replied : 'I do not think it would.'

"(Signed) AMOS HARD."

The Rev. William Reddy was then among the prominent ministers of the M. E. Church. He was a successful presiding elder, highly esteemed for his piety and sound judgment. He had been several times a member of the General Conference. He wrote as follows :

"GENOA, Oct. 29, 1858.

"*Dear Brother Roberts :*

"Let me freely speak to you. The General Conference will not be under such an inflammation as was the Genesee Conference, and I think they will judge righteous judgment. At all events, I am glad you exercise your rights and have appealed ; and I am glad you appealed from last year's sentence, because this year's is founded on the last.

"But now, as to your course until General Conference : I think I would do one of two things—either join on trial at, say Pekin, where you labored last year, or not join at all until after General Conference. It oc-

curred to me since reading your letter, that you had better not join, or attempt to join, even on probation ; but as to relation, remain where you are until the appeal is decided.

"Then, as to labor, you feel, and others believe, that God has called and commissioned you to *preach the unsearchable riches of Christ*. The Genesee Conference has said you should not preach under their authority ; but you have not lost your Christian character, nor has their act worked the forfeiture of your commission from God. I would then go and *preach* and labor for souls, and promote the work of the Lord, under the *avowed declaration* that you do it, not as by the authority of the M. E. Church, but by virtue of your divine call. Then, whoever invites your labor or comes to hear you, they alone are responsible. You violate, then, no church relation, because you have none. You violate no church order, for you are not now under church authority. You are simply God's messenger. I would not exercise the functions of a *minister*, for that implies church authority and order, and that you have not. I would not officiate at meetings nor administer the sacraments as a *minister*. But I would preach because God calls—I would receive the sacrament of the supper, if invited and *permitted*, because *Christ commands*. I would forego the other points for the sake of your appeal, and to show that you are not so very contumacious. This very course, I doubt not, will increase sympathy for you, and *increase your influence*, and, if you are restored, will put you on higher ground than ever. Meantime I would avoid reference, as far as possible, to your *opposers* and oppressers, as though you were fighting *them*. 'Contend for the faith once delivered to the saints.' 'Let them that suffer according to the will of God commit the keeping of their souls unto him in well-doing as unto a faithful Creator.'

"I do not see why you may not in that way, promote the work of real *holiness*, and the salvation of sinners. Go where you are invited, and where the door opens, *not in the name of the M. E. Church*, but simply as a *man of God to preach the the Gospel*. Who shall forbid your doing this ?

"But keep yourself from appearing to set yourself in array against the authority and order of the M. E. Church, *while you claim the constitutional rights* of an expelled member. I believe God will bring you out like gold tried in the fire.

"Dear Brother, excuse my liberty. These are but suggestions coming spontaneously from a brother's anxious heart. I pray God that he may keep you.

"Yours faithfully,

"WILLIAM REDDY."

On the whole we thought, and our friends thought, that we had better join on probation : this would show our loyalty to the church. It was hardly possible for us to hold meetings without sometimes worshipping with some of the salvation preachers in the conference. Our holding a relation to the church would, it was thought, shield them from censure.

We could not in conscience make confession for what we had been expelled, for we felt we had done no wrong. So we adopted Bishop Baker's construction of the discipline :

"When a member or preacher has been expelled, according to due form of discipline, he cannot afterward enjoy the privileges of society and sacrament in our church, without contrition, confession, and satisfactory reformation ; but if, however, the society becomes convinced of the *innocence* of the expelled member, he may again be received on trial without confession."

The society at Pekin, which I served last, were convinced of my *innocence*, and unanimously received me on trial.

Joseph McCreery was received, also unanimously, on probation by the society at Spencerport.

We received each of us from the society which we had respectively joined license to exhort; and we went out, holding meetings as Providence opened the way. There was a deep, religious interest wherever we went, and many, we trust, were converted, and many believers sanctified wholly, and the people generally awakened to a sense of their eternal interests.

The effect of these expulsions on the public mind was not what was hoped and intended. The result was not a loss of public confidence in the Christian character of the accused ministers, but rather an increase of their influence and an augmented desire to hear what manner of men these were, who were thus stirring the church to persecution and proscription. An analysis of the conference vote showed that it was the work almost wholly of the secret society members, working in unity and secrecy.

Morgan's unhappy fate and the political agitation consequent, were too fresh in the public mind for such measures to be passed by without concern or contempt for those guilty of such unfairness. As the facts were made public, of the manner in which the trial was conducted, the accused being made the judges of the guilt of the accuser, a wave of indignation spread throughout this conference reaching into adja-

cent conferences. Mr. Roberts was urged to join other conferences. He was assured of an appointment to the Sands Street Church, Brooklyn, one of the most important in the city, if he would join the New York Conference, but he felt he must stand by, and with the people amongst whom he had labored and who were fighting so nobly for vital godliness.



## CHAPTER XIII.

### LAYMEN'S CONVENTION.

AT the suggestion of Isaac M. Chesbrough, a convention of laymen from the conference was called to meet at Albion, N. Y., to consider what action should be taken in the case.

The following call was issued :

“There has been manifested for several years past, a disposition among certain members of the Genese Conference, to put down, under the name of fanaticism, and other approbrious epithets, what we consider the life and power of our holy Christianity. In pursuance of this design, by reason of a combination entered into against them by certain preachers, the Rev. Isaac C. Kingsley, and Rev. Loren Stiles, Jr., were removed from the Cabinet at the Medina Conference ; and the last conference at Perry, after a trial marked by unfairness and injustice, expelled from the conference and the church two of our beloved brethren, Benjamin T. Roberts, and Joseph McCreery,—for no other reason as we conceive, than that they were active and zealous ministers of our Lord Jesus Christ, and were in favor with the people, contending earnestly for those peculiarities of Methodism which have hitherto been essential for our success as a denomination ; and have also dropped from the conference two worthy, pious and devoted young men, viz., Frank M. Warner, and Isaac Foster, who, during their conference probation, approved themselves more than ordinarily acceptable and

useful among the people ; and also at the last session of the conference removed from the Cabinet Rev. C. D. Burlingham, the only remaining presiding elder who opposed their sway. For several years past they have also, by consummate 'clerical diplomacy,' removed many of our worthy members from official relation to the church, for no other reason than that they approved of the principles advocated by the these brethren.

"Therefore in view of these facts, and others of a similar nature, we, the undersigned, hereby invite all our brethren who, with us, are opposed to this proscriptive policy, to meet with us in convention at Albion, on Wednesday and Thursday, December 1st and 2nd, to take such action and adopt such a course as the exigencies of the case may demand. Brethren, the time has come when we are to act with decision in this matter. The convention will commence Wednesday evening at seven o'clock, by holding a layman's love-feast. We hope our brethren who are with us in this matter will attend."

This was signed by over one hundred representative layman from twenty-two charges.

At the meeting of the convention, one hundred and ninety-five delegates from forty-seven circuits answered the call.

The convention was in session the first and second of December. As a result of their deliberations the following report was adopted :

"As members of the church of Jesus Christ, we have the deepest interest in the purity of her ministers. To them we look for instruction in those things that effect our everlasting welfare.

"Their ministrations and their example influence us to a far greater extent than we are perhaps aware of.

As Methodists, we have no voice in deciding who shall be our respective pastors. Any one of a hundred, whom those holding the reins of power may select, may be sent to us, and we are expected to receive and sustain him. We may then properly feel and express a solicitude for the purity of the ministry at large, and especially for that portion of it comprising the Genesee Conference, within the bounds of which we reside.

"In the New Testament we learn that the Apostles, enjoying as they did the inspiration of the Holy Ghost, were accustomed on important occasions, to consult the brethren at large, and to proceed according to their expressed decisions. We claim that reason and revelation both give us the right to form and express our opinions of the public actions of the ministers who occupy our pulpits, and are sustained by our contributions. In theory, at least, we as Protestants, deny the doctrine of infallibility. It is possible for a majority of a conference to be mistaken; it is also possible that they may take action which is unjust and wicked. We believe that conferences as well as other public bodies, may err, and that their acts are proper subjects of criticism, to approve or condemn, as the case may demand; and that individual members, for an honest expression of their convictions, ought not to be rewarded with proscription or excommunication; otherwise concealment and corruption would be the order of the day.

"We look upon the expulsion of Brothers Roberts and McCreery as an act of wicked persecution, calling for the strongest condemnation. It was also a palpable violation of that freedom of speech and of the press which is guaranteed to all by our free institutions.

"The facts, as we understand them, are these: For years past, among the preachers, there has prevailed

a division, growing out of the connection of some with secret societies, a diversity of views upon the doctrines of holiness and the holding of different views of the standard of justification.

"Writers of the Regency party published in *The Advocate* and other papers articles doing great injustice to those who were trying to keep up the old landmarks of Methodism. Their partisan representations were producing their designed effects. Many felt that the time had come when a representation of the other side ought to be made.

"Accordingly, Rev. B. T. Roberts wrote an article, under the title of 'New School Methodism,' setting forth his views of the questions at issue. The candor and good spirit of his article is apparent. We have ourselves heard different preachers in sympathy with the Regency party set forth views similar to those ascribed to them in 'New School Methodism.'

"For writing this article a charge of *immorality* was preferred against Rev. B. T. Roberts. He stated in open conference to the party who accused him, that if he had misrepresented them he would correct and publish his mistake. No correction was made. No one claimed to have been misrepresented.

"The charges were sustained by a majority vote, though in the specifications he was accused of having written what no honest construction of his words bear. It was eagerly published far and wide, that this useful preacher had been convicted of 'immoral and unchristian conduct.' To satisfy the general anxiety and desire to know in what the 'immorality' consisted, one of our number published a second edition of 'New School Methodism,' the charges and specification, and a short account of the trial. For circulating this document, these two brethren were tried at the last conference for 'immoral and unchristian conduct'.

and expelled. One witness, and one only,—Rev. J. Bowman,—testified that Brother Roberts handed him a package of these pamphlets for circulation, but which he never circulated.

“Had the specifications been proved ever so clearly they would not have constituted an offense deserving of censure. Upon such grounds were these men of God—Brothers Roberts and McCreery—expelled from conference and the church. It would have been reasonable to have supposed that common malignity would have been satisfied with deposing them from the ministry. But such was the malevolence of those controlling a majority of the votes of conference, that they could not stop short of the utmost limit of their power. Had they not been restrained by the civil law, the fires of martyrdom might have been kindled in the nineteenth century in western New York.

“So trifling was the accusation against these brethren, that in all the efforts that have been made to vindicate those voting for their condemnation, none has attempted to show that the testimony justified the decision. Their only defence is: ‘If these men did not deserve to be expelled for circulating the pamphlet, they did for promoting enthusiasm and fanaticism.’ If so, why were they not tried for it? Where is the justice of trying men for one thing and condemning them for another?

“In reference to this charge of ‘fanaticism and enthusiasm’ we feel prepared to speak. Our means of information are far more reliable than that of those preachers who bring the accusation. We have attended the camp meetings and general quarterly meetings against which a special outcry has been made as the ‘hot-beds of enthusiasm.’ We have sat under the preaching of these brethren who are charged with promoting these disorders—have heard some of them

by the year. We know what Methodism is. Some of us were converted and joined the church under the labors of her honored pioneers. We speak advisedly, then, when we say that the charge brought against Brothers Roberts and McCreery, and the class of preachers denominated 'Nazaries,' of promoting fanaticism is utterly false and groundless. They are simply trying to have us in earnest to gain heaven. Instead of attacking the church, they are its defenders. They preach the doctrines of the Methodist Church as we used to hear them preached years ago, and, through their instrumentality, many have been made to rejoice in the enjoyment of a present and full salvation. We cannot say this of their oppressors. The Regency affirm that they preach the doctrines of holiness. We have yet to learn of the first person who has of late years experienced this blessing through their instrumentality. On the contrary, we believe some of them have put down the standard of justification far below what Methodism and the Scriptures will warrant. Whether, therefore, we consider the ostensible or the real cause of the expulsion of Brothers Roberts and McCreery, the act calls for and receives our hearty and earnest condemnation.

"Nor can we pass by, as undeserving of notice, the course pursued by the 'Regency party' whenever complaints of a serious character have been brought against any of their number.

"Reports that some of them have been guilty of 'crimes expressly forbidden in the Word of God,' and involving a high degree of moral turpitude, have been current. Complaints have been made—and though the proof of their guilt was deemed ample—yet they have been summarily dismissed, and in such a way as to discourage all efforts to bring to justice before the confer-

ence any of the 'Regency preachers,' no matter how wicked and immoral they may be.

"Whether in their meetings (the existence of which they at first so stoutly denied, but afterwards attempted to defend when they were fully exposed) any combination, expressed or implied, was entered into to screen their guilty partisans and persecute their innocent opposers, we have no means of knowing, but it appears to us that such has been the result. That we can have confidence in the Christian character of those whose votes are given to condemn the innocent and to screen the guilty, is impossible. We also strongly disapprove and condemn the course taken by the dominant party in keeping out of conference young men of approved piety, talent and promise, simply because they have too much Christian manliness and conscience to become the tools of designing and ambitious men. We are true, loyal, God-fearing Methodists. We have not the slightest intention of leaving the church of our choice. We believe the evils complained of may be cured, and for this purpose we will leave no proper means untried.

"One patent remedy is within our reach—the power to withhold our supplies. We are satisfied that no matter how strongly we may condemn the course of the Regency faction they will not mend so long as they are sustained. Besides, we cannot in conscience give our money to put down the work of the Lord. Therefore, we wish it distinctly understood, that we cannot pay one farthing to preacher or presiding elder who voted for the expulsion of Brothers Roberts and McCreery, only upon 'contrition, confession, and satisfactory reformation.'

"It may be thought by some that such action on our part is revolutionary. But from the following ex-

tracts it will appear that we are only exercising our undisputed rights in a constitutional way.

"We are giving unquestionable proof of our loyalty to the church by thus endeavoring to correct one of the most oppressive and tyrannical abuses of power that was ever heard of.

"We trust that none will think of leaving the church, but let us all stand by and apply the proper legitimate remedy for the shameless outrages that have been perpetrated under the forms of justice.

"We quote from an essay on 'Church Polity,' by Rev. Abel Stevens, L.L. D. This book has been adopted by the General Conference as a text-book in the course of study for young preachers, hence it is of the highest authority,

"Dr. Stevens says in 'Church Polity,' page 162; 'What check have the people on this machinery? It is clear that as the preachers appoint the bishops, and the bishops distribute the preachers, the people should check the whole plan by a counterbalance upon the whole ministerial body. This is provided in the most decisive form that it could possibly assume, namely, the power of pecuniary supplies. No stipulated contract for support exists in the Methodist economy. The Discipline allows a certain support, but it does not enforce it, and no Methodist minister can prosecute a civil suit for his salary. The General Conference disclaims all right to tax the property of our members.

"A Methodist church has no necessity, in order to control or remove the preacher, to prosecute him by a tedious and expensive process at law, but simply to signify that after a given date his supplies cease. He cannot live on air; he must submit or depart.

"This would be a sufficient guaranty certainly; and this check applies not merely to a specific prerogative of



the ministry, but to the whole ministerial system. The lamented Dr. Emory thus states it :

“ We have said that the Methodist Episcopal Church possesses effective and substantial security against any encroachments of tyranny on the part of her pastors. For the sober truth is that there is not a body of ministry in the world more perfectly dependent on those whom they serve than the Methodist itinerant ministry. Our system places us, in fact, not only from year to year, or from quarter to quarter, but from week to week, within the reach of such a controlling check, on the part of the people, as is possessed, we verily believe, by no other denomination whatever.’

“ Dr. Bond, in his ‘ Economy of Methodism,’ page 35, says : ‘ The General Conference have never considered themselves authorized to levy taxes upon the laity, or to make any pecuniary contribution a condition of membership in the church. Our preachers are totally dependent upon the voluntary contributions of the laity ; and we thereby have over them a positive and absolute control ; for whenever their flocks shall withdraw their support, the preachers will be under the necessity of abandoning their present pastoral relation, and of betaking themselves to some secular occupation. The traveling preacher who depends for bread, both for himself, and family, upon the good will of the lay brethren, can have no temptation to any unwarrantable or odious exercise of authority over them.”

“ In ‘ Ecclesiastical Polity, by Rev. A. N. Filmore,’ page 166, we have the following : ‘ Methodist preachers have no means of enforcing the payment of a cent for their support, for although the Discipline provides for a certain allowance, it furnishes no means to obtain it ; and there is no article even to expose a member to

censure for neglecting or refusing to contribute for the support of the Gospel.'

"Thus the right to withhold supplies, upon good and sufficient reasons, is conceded and urged by standard authors of our church. That such a reason now exists, must be apparent to everyone that is not entirely blinded to the claims of justice and humanity. Nor can we approve of the action of the bishop in appointing to the office of presiding elders, men who participated in the proscriptive measures of the Regency party.

"We think that station ought to be filled with men who are in sympathy with the life and power of godliness, and who are laboring to promote it. We look upon the church as an organization established to aid in securing the salvation of souls, and not mainly to raise money.

"This convention originated among ourselves. The first suggestion was made by one of our number. Neither the brethren expelled, nor any of the members of the conference had anything to do whatever with calling this convention. We mention this fact, because the insinuation is frequently made, that the people can do nothing except at the instigation of the preachers. We are not papists, requiring to be instructed by the priesthood at every turn, what action we shall take, or what papers and books we shall read.

"We assure our ministerial brethren, both those who have been thrust out of the conference, and those who remain, who are devoted to the work of spreading scriptural holiness, that they have our ardent sympathy; and as long as they employ their time and talents in endeavoring to promote the life and power of godliness, we pledge ourselves to cordially sustain them, by our influence and our means, whether they are in the conference or not. Therefore,

“Resolved, That we have the utmost confidence in Brothers B. T. Roberts and Joseph McCreery, notwithstanding their expulsion from the conference, ranking them as we do among the most pure and able ministers of the New Testament.

“Resolved, That we adhere to the doctrines and usages of the fathers of Methodism. Our attachment to the M. E. Church is earnest and hearty; but we do not acknowledge the oppressive policy of the secret fraternity in the conference, known as the Buffalo Regency, as the action of the church, and we cannot and will not submit to the same. We hold it as a gross mal-administration under the assumed sanction of judicial forms.

“Resolved, That the laity are of some use to the church, and that their views and opinions ought to command some little respect rather than that cool contempt with which their wishes have been treated by some of the officials of the conference for several years past.

“Resolved, That the farcical cry of disunion and secession is the artful production of designing men to frighten the feeble and timid into their plans of operation and proscription. We wish to have it distinctly understood that we have not, and never had, the slightest intention of leaving the church of our choice, and that we heartily approve of the course of Brothers Roberts and McCreery in re-joining the church at their first opportunity; and we hope that the oppressive and un-Methodistic administration indicated in the pastoral address as the current policy of the majority of the conference will not drive any of our brethren from the church. Methodists have a better right in the Methodist Episcopal Church than anybody else, and, by God's grace, in it we intend to remain.

“Resolved, That it is a matter of no small grievance

and of detriment to the church of God, that these preachers, in their local, pastoral administration, have deliberately set themselves to exclude from official position in the church, leaders, stewards, and trustees, members of deep and undoubted Christian experience, because of their adhesion to spiritual religious Methodism, and to supply their places with persons of slight and superficial religious experience, because of their adhesion to a worldly-policy Methodism.

“Resolved, That we will not aid in the support of any member of the Genesee Conference who assisted, either by his vote or his influence, in the expulsion of Brothers Roberts and McCreery from the conference and the church, until they are fully reinstated to their former position ; and that we do recommend all those who believe that these brethren have been unjustly expelled from the conference and the church to take the same course.

“Resolved, That we recommend Rev. B. T. Roberts and Rev. J. McCreery to travel at large, and labor as opportunity presents, for the promoting of the work of God and the salvation of souls.

“Resolved, that we recommend that Brother Roberts locate his family in the city of Buffalo.

“Resolved, That in our opinion Brother Roberts shall receive \$1,000 for his support during the ensuing year, and Brother McCreery should receive \$600.

“Resolved, That we recommend the appointment of a committee of fifteen to carry out the above resolutions, each of whom shall be authorized to appoint collectors as they may deem necessary ; and we also recommend the appointment of a treasurer, to whom all moneys received for the purpose shall be paid, and who shall pay out the same, *pro rata*, to Brothers Roberts and McCreery, and receive their receipts for the same.

“Resolved, That a copy of the foregoing preamble and resolutions be forwarded to the *Northern Independent*, with a request that the same be published.

“S. K. J. CHESBROUGH, Pekin,  
WILLIAM H. DOYLE, Youngstown,  
GEORGE W. ESTES, Brockport,  
S. S. RICE, Clarkson,  
JOHN BILLINGS, Wilson,  
JONATHAN HANDLEY; Perry,  
ANTHONY AMES, Ridgeville,  
*Committee on Resolutions.*”

In furtherance of the vote of \$1600 for the support of these ministers a subscription of \$425 was taken on the spot. Meantime calls for their services began to come in from all over the conference.

## CHAPTER XIV.

### A WIDER FIELD OF LABOR.

THIS convention was no ordinary gathering of a few discontented faultfinders grieved at the thwarting of personal ends and gains. Its members were the bone and sinew of the church—men who knew Methodism and who supported it; men of influence and standing in their respective communities. Their action was not revolutionary, no new thing was planned, rather a return to the old paths. The history of Methodism affords no more dignified protest against an encroaching tide of worldliness in the church than is contained in their report.

But what was the effect upon the spirit of those thus persecuted for righteousness sake? The letters extant breathe a spirit of determination to stand by the right, but nothing of bitterness nor of personal resentment.

To his father he writes :

“PEKIN, OCT. 25th, 1858.

“It is perfectly wonderful how God sustained me at Perry. I am looking to Him still, and feel confident that He will cause good to come out of this affair, both to myself, to the church, and the world.”

To the church he had given his life, his services, himself. Cast out, he must now find a

shelter for his wife and children. The parsonage must speedily be vacated, and whither should he go ?

God's promises were at once verified. Abundant supply was made for their needs. Several homes were offered.

Rev. George Lane offers the use of a pleasant home at Mt. Holly, N. J. Others were not slow to show their support of truth.

But we quote again :

“ PEKIN. Nov. 2nd 1858.

“ *My Dear Father* :—I cannot tell you how much good your very excellent letter did us. I feel so thankful to the Lord for permitting you to be at the conference, to see and hear for yourself. One evidence, I have that this has come upon us because we have tried to walk in the narrow way ourselves, and to get others to do the same, is that He puts it into the hearts of His people to be so very kind to us. We are overwhelmed with kindness. Brother Bascom, a merchant in Allegheny, and his wife wrote us a very touching letter, urging us to come there and live, and offering to give us the use of the best house in the village. Last evening we received a very affectionate letter from Aunt Lydia, offering us their home and furniture in Mt. Holly. But the people here will not listen to our going away.

“ Yesterday I received a letter from Rev. Wm.

Reddy, P. E. in the Oneida Conference, in which he advises me not to join on probation, but wait the issue of my appeal to the General Conference. He thinks there is no doubt as to how that will go. In the meanwhile he advises that I go on and preach, not by virtue of any authority derived from the M. E. Church, but by virtue of my commission from God. He is a leading man in the church, enjoys to a high degree the confidence of the bishops, and is regarded as a safe counselor.

“I wish to act safely, judiciously ; and if I take a little time to make up my mind what to do, it will be better than to make a mistep. I am seeking the wisdom that comes from above.

“For the present we shall box up our things, store them at Brother Chesbro’s, and wait till I know what the will of the Lord is. They are very anxious we should take part of their house for the winter at least.

“I believe God will overrule all to His glory and my good.”

The house was not divided, but husband and wife stood together and were a support to each other, as the following shows :

“PEKIN, Nov. 1859.

“*My dear Father and Mother Roberts:—*Benjamin started for New York yesterday morning. He intended writing to you before he left, but



was unusually busy, he was not home much of the time last week. He was sent for at Albion where some of the preachers met together, and also desired to preach at Holly and Brockport, which he did. He seems, since conference, to be commissioned anew to preach the Gospel. He never had so many calls, and I think he never preached with so much of the Divine assistance. It seems to me that never since I have known him has he had so much of the Spirit of His Master as now, and it is wonderful how many friends that last conference has made him. It is, I know, all of the Lord. Now I speak more freely to you than I would to anyone else. I believe fully that the Lord was in his writing those articles which caused such commotion, and if there had not been truth in them they would not have raised the stir they did. It was said by disinterested individuals that his defence was the most convincing and overwhelming appeal they ever heard, so said some of the first lawyers in Le Roy. Dr. Chamberlain said it was the most logical, finished, defence he ever heard, that Mr. Roberts was the best debater in conference. Fuller told someone he believed that 'Brother Roberts was a christian, and as to talent none of them pretended to come up to him.' But, perhaps, I had as well not write this. The one important thing, I know, is to keep humble and I pray that the Lord may keep him. All say that they never saw anyone have a better

spirit than he had in all he did at conference. I thanked the Lord for that.

“We are having good meetings. There is an evident rising in spirituality among the members. Two or three are seeking the blessing of perfect love, and very many begin to see they have not as much religion as they supposed they had. The Lord blesses my poor soul, and I feel free in Christ Jesus. The latter part of last year was the best of my life spiritually, and this year so far has been still better. I want to be spent in the service of my Master, ‘I nothing have, I nothing am, but Jesus died for me,’ and he gives me all I live for, of grace and salvation. Blessed be His name forever.”

“PEKIN, Nov. 13th, 1858.

“*My Dear Father*:—One week to-night we left the parsonage here, and as we left felt in a sense never before that we were indeed pilgrims and sojourners. Our goods are in Brother Chesbro’s barn, and our little family scattered around among the people. We do not know where we shall live, I hope when he returns we shall see clearly where the Lord would have us pitch our tent. If we knew where to go, we have no furniture, and as yet nothing to buy any with. My Aunt Lydia offered us her house and furniture in Mt. Holly, N. J., but it would not be best for us to go there. I believe the Lord wants him here. Brother Bascom offered him a house

free, but that is so far from the centre of the conference that it seems hardly best to go there, we can live in a part of Brother Chesbro's house.

“The Lord has kept us so far in a wonderful manner from discouragement, and I believe all things, even these, shall work together for good if we continue to love God. I have felt convinced, for the last year especially, that the Lord was preparing Benjamin to work for Him as he has never done before. I have felt assured the Spirit of God was urging him to stand boldly in the front ranks in defence of the whole Gospel of Christ, and I feel assured God has permitted his enemies to push him out where he can do more for the cause of God than he has ever done, and if he follows on in the Divine order he will have a closer contest with the enemy—more glorious victory, more souls, and more scandal and reproach, but in the end a more abundant entrance, a brighter crown, and a place nearer the throne. Yes, I believe, my dear father and mother, we shall yet praise God to all eternity for this trial; and I believe souls now unsaved will praise God in eternity for the doings of this conference. A fire is being kindled that is going to burn on, a stone set in motion that will roll on. My only fear is lest we do not keep in the dust and let Jesus lead us. Benjamin joined the church here last Sabbath, the first Sunday Brother Burlingham was here, and they voted almost unanimously to give him license to exhort. When at Buffalo

this week, he met some of the preachers in the book store—Smith and Ripley. He told them he had joined the church, and they had voted unanimously to give him license to exhort, and now as he was ready to work if they wanted to hold a protracted meeting on their charge, he was ready to come and hold one.”

The parsonage vacated, they began to move under the shelter of Samuel Chesbro's roof, who had set apart a portion of his house to them. One carpet was nearly laid, when one of Mr. Chesbro's sons was brought unconscious to the house, badly hurt by a horse. He must have absolute quiet, the physicians said. That carpet was never laid. Meantime it had been impressed on the mind of husband and wife that possibly this was not God's place for them. They went to prayer about it. Soon after Father Chesbro came in—not knowing their exercise of mind—and and said it was in his mind the Lord would have them go to Buffalo. The very thought had come to them, but it was not willingly admitted, for Buffalo was the seat of the most virulent abuse bestowed upon the pilgrims through the columns of the *Buffalo Advocate*, the mouth-piece of the Regency faction. It was of its editor that Hosmer wrote in the *Independent*: “He should remember that even an official editor is under some obligation to speak the truth.”

For a time the family were scattered, but soon

after they were housed at Palmer, now Tenth Street, Buffalo.

Reference to a record of sermons for the latter months of 1858 show how abundant were his labors. Trial and sorrows did not check his zeal nor lessen his diligence. October finds him at Perry's stone school house, Yates, Albion, Benton's Corners, Bear Ridge, Brockport, Clarkson. In December he preached at Sweden twice, also at Brockport, Somerset, Charlottesville, Youngstown, Zittels, County Line, Kendall, Holly, Gowanda, Collins, Allegheny, Olean, Hinsdale, Postville, Pekin. Most of the traveling was with his own horse. Considering the season of the year and condition of the roads, it must be said he was "in labors abundant," as the following letter testifies.

"SOUTH PEKIN, Dec. 11th, 1858.

"Friday evening, after the convention, I spoke in the Baptist Church, at Brockport, to a very large congregation; Saturday night at Sweden, Sabbath at Sweden and Brockport; then went to Somerset, some forty-five miles, and held a meeting; thence to Charlottesville, some fifteen miles, on Thursday, and held a meeting in the evening. I am now at Brother Chesbro's, but go this afternoon some twenty miles, to Youngstown, to spend the Sabbath; thence on Monday some fifty miles, to Yates, to have a meeting on Monday evening.

“The Lord blesses me and the people, and I feel confident that He would not have me hold my peace.

“Orders for the pamphlet are coming in from all sections, from Indiana, Illinois, Ohio, New York City, and all over. A general interest is felt, and I trust good will result from these trials, severe as they are. I received a letter from Rev. D. W. Thurston, P. E., in Oneida Conference, in which he says: ‘After reading the “‘Pastoral Address’” I find my sympathies with you. Were I to adopt the sentiments of that production, I would burn my library, and forever ignore Methodist literature. After the manner they call fanatical and enthusiastical, so worship I the God of my fathers.’

“The sympathies of good men are with us all over the land, and the best of all is, God with us. We have more to fear from a compromising spirit on the part of those whose sympathies are with us than from all other causes combined.

“While we stand out decidedly and honestly the Lord will help us. I never so felt my constant need of divine guidance.”

The year 1859 was above all a year of faithful, unceasing labors in the face of opposition and scorn on the part of many “who loved the pre-eminence and the approbation of those in authority;” yet it was none the less a year of victory and triumph.

From January to June he travelled western New York, from the valley of the Genesee to the shores of Lake Erie and the Niagara River, preaching to all—the poor as well as the well-to-do—wherever men wanted to hear, a salvation free, and full enough to save to the uttermost.

Eight hundred and sixty miles within these confines, the record of these six months shows, much of this with a horse. Nineteen sermons is the record for January, and nearly three hundred miles of travel. For February there are twenty-one sermons. March finds him going to St. Louis to help Dr. Redfield, who was engaged in a bitter conflict, with Satanic opposition. God had given him audience with the people, and a strenuous effort was made to close the pulpits of that city against him and drive him from the field.

It was a great trial to his wife, already sorely tried in many ways by his frequent absences, and the hardships of a reduced and an irregular income dependent almost wholly upon public collections.

Her mind was filled with forebodings in view of this proposed St. Louis journey. As her husband left the house she broke down and cried bitterly, sorrowing as though death were upon the household. He left her in tears. But she was not long alone. Soon she saw him back by her side.

Questioned as to what his return meant, he said :

"I am not going to leave you sorrowing in this manner."

"What will you do?" was her reply.

"I will wait until you are ready to have me go."

"If the Lord will forgive me," she replied, "I will never cry again when He calls you to go."

This was the beginning of many long separations; but such grace was given to her that this resolution she was ever after able to keep.

From March 17th to the 29th he preached in St. Louis. A full account of the work there is given in that most interesting book, the "Life of Rev. John W. Redfield." by Rev. J. G. Terrill. After his return from St. Louis, his wife writes as follows to his father:

"BUFFALO, April 19th, 1859,

"*My Dear Father* :—Your letter to Benjamin I received this afternoon. He left home on Saturday to spend the Sabbath at Yates. Last night he was to be at Eagle Harbor, I believe, and this evening at Holly, and to-morrow evening at Ladd's Corners. Thursday I expect him home. He intends going the last of this week, I believe, to the Oneida Conference, now in session at Auburn.

"I am thankful for the prospect of a shower of salvation among you. How I would love to be with you awhile. I think I should appreciate a salvation meeting once more. The dearth and



death here are awful. The soil is not only barren and dry, but seemingly baked. Oh, how my soul is pained. Nobody has any faith that anything can be done here. This is the worst of all. I believe there can be, and yet I see but little chance for doing anything till we have a place of worship of our own. It is difficult finding a hall or any place, and the devil is determined to keep B. T. Roberts out of this place. Oh, how I wish somebody could be found who has the means to take hold of this thing. and say there shall be one place in Buffalo where the Gospel in its purity shall be preached to the poor. I believe God would honor a bold move in this direction, and then there would be some in a little while, glad to come among us. I am so clear that this thing of having a church should be considered by our brethren in the Genesee Conference. I think the churches were never any lower in every respect than now. It is just the time to have a free church built, let it be ever so plain, but a place where everyone will be made welcome, and in a short time we would have the largest congregation in the city. I am praying for it. Benjamin thinks the same, but there is no one here to do anything. Mary and I have done our work since we came here. I have papered, white-washed, plastered some, and done everything almost. I never worked so hard in my life before.

“The will of God be done. I feel sometimes

a longing to be at work, trying to save souls. I am praying that the way may be opened here. Benjamin has only been with us a little over two weeks in all, since we came here to live, nothing but grace keeps me. The power of God alone could enable me to endure having him gone so much."

Much to the same purport is this letter from his pen :

"June 2nd, 1859.

"We have just started out on another preaching tour. Appointments: To-night at Tonawanda, to-morrow night at Akron, Saturday and Sabbath at Caryville, Monday at Batavia, Tuesday at Attica, Wednesday at Varysburgh, Thursday the 10th at Rushford, Friday and Saturday, 11th and 12th. grove meeting at Caneadea, thence back home preaching by the way, once perhaps. I hope to be in Buffalo again by the 14th.

"Our meetings in Buffalo are increasing in interest, and I dislike to be away, but it seems to be necessary. Nothing is raised for us, only as it is taken up in collections, as we go about. This and the pressing calls seem to indicate that it is the order of Providence that we should keep on the go for the present."

"Your affectionate son."

Meantime the dominant faction was carrying the war against God's work to an unheard of length for a Protestant church. Professedly di-

recting their energies against enthusiasm and fanaticism, they began bitter, relentless attacks upon everyone, lay members as well as preachers, who, using the right of individual conscience, dared to affiliate with or show sympathy for those whom they thought wrongfully persecuted.

Claudius Brainard, a staunch Methodist of New England type, was expelled for attending the Laymen's Convention. He said :

“Had I given up my judgment to an annual conference I could have retained my standing in the church. But then I should not have been a minister of the Lord Jesus Christ, nor even a Christian. I would die a martyr's death for my own judgment, rather than yield my judgment to an annual conference. My soul sweetly rests in Christ.”

Disciplinary provisions were set aside when they would operate in favor of the oppressed. His right to appeal was disregarded in face of the plain provision of the Discipline. The Genesee Conference of the Methodist Church was no longer amenable to the Discipline in its actions, nor to aught save to the will of a faction arbitrary and lawless in its proceedings. When Rev. Wm. Buck, a personal friend of Mr. Brainard, was asked why he voted against his appeal, he frankly replied : “Because Bishop Simpson told me to.” Happy for the world if

this were the only time when bishops and clerics had forgotten justice and truth.

Thomas B. Catton, of Perry, was summoned to "show cause why you should not be expelled from the M. E. Church."

Can you imagine before a state court a citizen, charged to show cause why he should not be sent to prison? The prosecutor would be hooted out of court for his ignorance. Before any civilized court proof must be brought that the accused is worthy of bonds, Not so in these *pseudo* ecclesiastical courts. Lay members were read out by the ministers more easily than the same class of hirelings are reading unsaved men into the church.

In the love feast at Kendall, the minister read: "George Holmes, withdrawn."

"Not so," replied a manly voice from the pews; "I never withdrew."

Similar measures were instituted all over the conference. At Olean, the whole community was stirred by the manifest injustice of these proceedings, the public press holding up to public censure, as travesties of justice, these sham trials.

The most outrageous extremes were resorted to in some instances. Notably at Cayuga Creek; their tools procured warrants, on pretended grounds, early in the week against one of the members. This warrant they kept until the Sunday following, when they procured its ser-

vice on this member of their own church while he was at service, and had him handcuffed and taken to jail in a brick wagon. Of this occurrence, *The Niagara City Herald*, of October 8th, 1859, says: "Thus have our free institutions been disgraced by an act of religious persecution that would be better befitting Italy or Rome. The Christians arrested are as quiet and inoffensive men as can be found."

As a result of the oppressive measures introduced against the laymen, another convention was called to meet on the Bergen camp ground, June 20th, and later at Albion, November 1st and 2nd, 1859. But before the Albion Convention, other ministers had been brought to the ecclesiastical block. J. W. Reddy and H. H. Farnsworth were located. Loren Stiles, John Wells, William Cooley and C. D. Burlingham were expelled on trivial, trumped-up charges, after the mockery of a trial, at the conference held at Brockport, in 1859.

The cases of these brethren are given in full in "Why Another Sect," pages 218-284, so we forbear quoting them here.

The second Laymen's Convention, held at Albion, N. Y., November 1st and 2nd, 1859, re-affirmed their position.

First, as to their confidence in the ministerial and Christian character of the ministers who had been expelled.

Second, as to the necessity of co-operative ac-

tion in carrying out the work of God and caring for those who had been saved in their meetings.

The following are amongst the resolutions that were passed :

Resolved, That in order to keep our people who are being oppressed by the misrule of the dominant faction in the Genesee Conference from being scattered, and finally lost to our church, we recommend our brethren in the ministry to gather our people into bands, and to encourage them to union of action and effort in the work of the Lord.

Resolved, That in each band and at each preaching appointment, regular and systematic efforts be made, by way of band collections and subscriptions, to secure an adequate support for our brethren in the ministry.

A committee was appointed to prepare a memorial to the General Conference.

At Olean, N. Y., a third Laymen's Convention was held, February 1st and 2nd, 1860, with a large attendance. Action was taken in harmony with the previous resolutions.

From each conference district laymen were appointed to co-operate with the ministers in carrying on the work of the bands. It was maintained that the formation of the bands was not antagonistic to, but in harmony with the policy of the M. E. Church.

In order to more efficiently carry on the work

so signally blessed of God, *The Earnest Christian*, a monthly magazine, was established by Mr. Roberts. The first issue January, 1860, states its purpose as follows :

"There are many sincere and earnest persons throughout the land, anxiously inquiring 'for the old paths.' Dissatisfied with being outercourt worshippers, they are desirous of 'dwelling in the secret place of the Most High.'

"Upon their minds God often lets the light from heaven shine. They see that repentance is something more than a vague conviction that the past life has not been entirely right. Conversion as they, illuminated by the Spirit, view it, is a work far more radical than is implied in simply a 'change of purpose.' At times they are tremblingly alive to the fact, that a religion of fashion and parade, of pomp and show, and circumstance, cannot save their souls. The Holy Ghost presses home the truth that Christ's disciples are characterized by self-denial, humility and love.

"It is for this increasing class of persons that we write—for those who are in earnest to gain heaven, and anxious to know the conditions upon which eternal happiness can be secured."

The time of the General Conference was drawing near. But little expectation was entertained by him of any favorable action. This, however,

did not embitter his spirit, nor lessen his zeal in God's work. To his father he writes :

“ May 3rd, 1860.

“ *My Dear Father* :—I thought I would drop a few lines to let you know that the General Conference has as yet done but little. They seem to be making a great spread and do but little. I cannot tell when the appeal cases will come on. Brother Briggs of California will act as my counsel. Brother Thomas will assist Brother Burlingham. He sympathizes with us. What will be done we cannot tell, but I do not think anything will be done for us, or for the slave. There seems to be a great deal of timidity among our friends who are delegates. Brothers Briggs and Thomas talk out the most boldly of any with whom I have conversed. It is very tedious attending the General Conference.

“ On Tuesday evening, the 8th instant, we are to have an anti-slavery meeting at Eden. Brother Mattison will go out and others. If I can leave here I design to go, and should be very glad to meet you there.” Later he writes :

“ There is much more of a disposition manifested in the General Conference to look into our matter than I expected to find. Our petition has gone in backed by the names of some 1,400 members of the M. E. Church. We have presented a memorial, containing our complaints of the Regency, signed by Revs. A. Abell, J. P. Kent, A.



Kendall, and others. This is a thorough document, and goes over the whole ground, with the proof of the allegations we make. It has been referred to a committee. None of our appeal cases have come on as yet. Brother Burlingham may be heard on Friday. Mine will not probably be reached before Monday afternoon, yet the first one may be heard on Saturday. Dr. Curry, of New York, and Brother Hatfield, of the same place, are my counsel. They are as good, I think, as can be found in the General Conference. The impression seems to be quite general that we shall not be restored. It will place the General Conference in a bad light if they do not restore us. They have so far reversed every case that has come before them but one.

“The committee on slavery reported to-day. Two reports were presented: a majority report, which goes for excluding slaveholders from the church, and a minority report, which asks to have the Discipline as it is. They will not be acted upon till Friday. There is a good deal of suppressed excitement, and a storm is evidently gathering.

“Brother Briggs was to have assisted me as usual, but he has been appointed upon a committee to try appeals.

“There has been a great deal of talking done in the General Conference, and but little business has as yet been transacted. If I am restored, I shall endeavor to have the bishop ap-

point me to the Free Methodist Church at Buffalo. Bro. Thomas said he would use his influence to have it done. Some one of the pilgrims asked Brother McCreery what he would do if put back. He said he would do as Jonah did in the whale's belly—squirm about till he got thrown out.

“In the church or out, I do not mean to compromise; but if it be the will of the Lord that we should carry on the war for salvation in the heart of the church, I for one should gladly prefer it. The General Conference does not bring with it much religious interest to the city. They have meetings only once in a while, and they are poorly attended.

“Your affectionate son.”

Engrossing as his own interests were, that had now reached a crisis, his mind has yet room for thought and care for the oppressed, as is seen from these letters. To carry out the project of a free church, he sold the little cottage on Palmer street, now Tenth Street, that he had been enabled to purchase through strict economy and careful management. The proceeds of this sale, applied on the payment, enabled him, with what help was rendered by others, to make secure the purchase of the Pearl Street theatre, which was transformed into a church. The results justified all the sacrifices and efforts. Soon the church was packed, floor and galleries, Many lost souls here found life and salvation. Free churches were an established fact in Buffalo.

## CHAPTER XV.

### THE APPEALS.

MANY of the ministers and lay members deposed thought they should find redress in the General Conference, to be held in May, 1860. But they did not reckon upon the political cunning of their adversaries, who had learned the art of trading votes, whereby many iniquitous measures have been carried. The cases of many were, however, carried up to the General Conference with hope and expectation. How these hopes were disappointed may be seen from the account given in "Why Another Sect," in the chapter on appeals which follows :

In the Methodist Episcopal Church, the General Conference is the Court of Appeals, in the case of ministers.

Of the General Conference held in 1860, large expectations were entertained. It was not doubted by the people at large but that justice would be done in the several appeals that had been made for their decision. At first everything looked favorable. Fifteen hundred members had petitioned them to give to the Genesee Conference difficulties a fair, full, and impartial investigation, and to apply such remedies as in their wisdom they might judge right and proper. When these petitions were presented, the delegates from the Genesee Conference professed to desire a rigid examination into all their acts.

"We have done right," said Rev. James M. Fuller, "and are not afraid to have our conduct looked into. We want the troubles probed to the bottom." At the close of his speech he moved that the petitions be referred to a special committee of nine, to be appointed by the chair!

As it was apparent that the object of this motion was to prevent an impartial scrutiny into Genesee Conference affairs, after an animated discussion it was voted down, and the matter was referred to a special committee, to be composed of one from each conference, each delegation to select its own member. The committee was appointed, and the petitions and memorials were referred to it. All felt that the committee was an able and impartial one, and confidence was strong that justice would be done at last.

A few days after this committee was appointed, the Rev. William Reddy offered a resolution authorizing this committee to investigate fully the nature and origin of the Genesee Conference troubles, giving them access to all the official papers, with power to avail themselves of any reliable information at their discretion.

This resolution was stoutly opposed by the delegates from the Genesee Conference. James M. Fuller denied the power of the General Conference to overhaul the papers of the Genesee Conference, or to appoint special committees to pry into their proceedings. His conference "would not submit, unless compelled to it, to any star-chamber investigations!" His tone was exactly the opposite of that which he had assumed a few days before, when he doubtless expected to get a committee of a different complexion. He moved that the special committee be discharged! He said that in politics he was a state's right's man, and in religious matters he was a conference rights man.

Rev. Henry Slicer, of the Baltimore Conference, supported Mr. Fuller's motion in a violent speech of the plantation style. He talked about "star-chamber" proceedings, and maintained the right of Genesee Conference to be let alone. F. G. Hibbard, W. H. Goodwin, W. Cooper, of the Philadelphia Conference, and G. Hildt, of East Baltimore, spoke in the same strain.

Dr. Peck moved the previous question. Debate was cut off and the committee discharged !

It was evident to the dullest, that in the interval since this special committee was appointed powerful influences had been secretly at work among the delegates in favor of the controlling party in the Genesee Conference. Suspicions of corrupt combinations were aroused in the minds of many. The memorials and petitions which had been referred to this special committee were referred to the committee on itinerancy, a committee which had all the routine business to do that it could well attend to ; and it is doubtful if the chief memorial was even read. Nothing that could be called an investigation was had, and the matter was given the go-by, as was doubtless intended.

The action of the General Conference in an appeal case that came before it, from one of the Ohio conferences, weakened still further confidence in its integrity as a body. A member of that conference had been expelled, the daily papers said, for licentious conduct with nine young ladies of his congregation. When a knowledge of his guilt came before the public, he left that part of the state and went into business. His presiding elder wrote to him to come back and stand a trial. He did so. Both were high Masons. This presiding elder was elected a delegate, we believe. Such was the reputation of this expelled preacher for his profligate manners, that though he had formerly been stationed in Buffalo, it was said that not a Methodist family was

willing to receive him. His appeal was heard, and he was promptly restored !

Meeting Brother Purdy soon after this decision was announced, we said to him : "There is hope for us. A. W. has been restored."

"O, " said he, in his peculiar way, "That doesn't help your cases any. A. W. has been loyal ! He has not even had family prayer or asked a blessing since he was turned out. He has been loyal !"

We endeavored to have our appeals come before the Conference in a body. We knew that in the selection of a committee our opponents would have every advantage. They knew how the members in general stood affected in relation to the issues that were between us. We did not.

A Court of Appeals was organized. It consisted of one delegate from each conference, selected by the respective delegations. The right of challenge for cause was awarded to both parties. At least two-thirds of the whole must hear each case, a majority of whom should decide it. Their decision in all matters coming before them was to have the same force as the decision of the General Conference as a body.

Before this tribunal our appeal cases were presented.

My first case, in which I appealed from the decision of the Genesee Conference, reproving me for saying in my article entitled "New School Methodism" what I do not say, was entertained. After hearing the documents read and the case presented, the committee were equally divided on the question of affirming the decision of the Genesee Conference ! They stood evenly balanced in judgment whether a Methodist minister should or should not be held responsible for the perversion which his enemies might put upon his language ! In civil courts, the judge instructs the jury to give the

prisoner the benefit of a doubt. In this religious court the bishop decided that a failure to acquit was a conviction, and therefore the sentence of the Genesee Conference must be affirmed.

When the next appeal case came up, I began to exercise my right of challenging for cause members of the committee. Two were set aside. I was not then allowed to challenge any farther, though I assigned as the cause that those objected to had published hostile articles against me in the papers. My objections were overruled. I have been credibly informed that it was the evident unfairness of the committee towards me in the outset that made one bishop vacate the chair, because he did not wish to be a party to the wrong. A bishop of strong pro-slavery proclivities took his place.

Our opposers evidently felt that so great was the lack of evidence to sustain the charges on which they expelled us, that even this committee could not be depended upon to sustain their verdict. Notwithstanding all their professions of a desire to have the action of the Genesee Conference reviewed by the General Conference, they directed all their energies to prevent the appeals from being entertained. They had already secured the discharge of the special committee appointed to investigate Genesee Conference affairs. If now they could shut out the appeals their action would stand unexamined and unrebuked by the highest authority in the church. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*—John iii. 20.

The efforts at suppression were successful.

The majority voted not to entertain my appeal from the verdict of the Genesee Conference, sentencing me to expulsion from the church. Why the same committee should hear my appeal from the sentence of reproof, and a few days later refuse to entertain my

appeal from the sentence of expulsion, remains among the unsolved mysteries.

As their final decision was announced I said : "*I appeal to God and the people.*"

As the appeal cases came up one after another, the committee voted *not to entertain them*, with the single exception of the appeal of Mr. Burlingham.

Bishop Simpson, who took a lively interest in these proceedings, assigns as the reasons for this action : "As they had declined to recognize the authority of the church, and had continued to exercise their ministry and to organize societies, the General Conference declined to entertain the appeal."

*These statements are not true!* We had not declined to recognize the authority of the church. Our bringing our appeals was a recognition of its authority. So was also the act of joining on probation. I do not know a single particular in which we failed of a proper recognition of church authority.

We did *not* "continue to exercise our ministry." We did not perform a single function peculiar to the minister of the Gospel. We married none, we baptized none, we did not administer or help administer the sacrament of the Lord's supper. We did no more than the Discipline of the M. E. Church says is expected of all who have "a desire to flee from the wrath to come, and to be saved from their sins"—manifested that desire, as it says we should, by "doing good" to the souls of men, "by instructing, reproving, or exhorting all we have any intercourse with." That was all we did. Was the bishop unwilling that we should, when out of the church, make an honest effort to save our souls?

In one sense we did not organize societies, in another we did. In the sense of a local church connected with other local churches we did not organize any. But



we did organize "praying bands" after the model furnished in the old Discipline, and similar to the "holiness bands" now becoming somewhat common in the M. E. Church.

At Buffalo, when we went there, there was a free Methodist Episcopal Church in which the seats were neither rented nor sold. It was located on Thirteenth Street, and was owned by Mr. Jesse Ketchum, a Congregationalist, who freely gave the use of it to the Methodists. It was a mission, feeble in numbers and influence. Mr. Edward P. Cox, who was put in charge of the building by Mr. Ketchum, invited us to hold a meeting there one week day evening when there was no appointment. We consented. The presiding elder and other preachers told Mr. Cox that if he permitted us to speak there they would take away the preacher and the missionary appropriation. Mr. Cox was an Englishman, and was not to be driven in that way. He said: "They could do as they liked; the house would be open for Mr. Roberts at the time." They were as good as their word. As common humanity would dictate, I looked after these deserted ones, held meetings in the church, and many were saved. A free-seated church was needed in Buffalo, and had we been restored, the society would doubtless have been taken back with us.

Mr. Stiles had formed a church at Albion, but as he took no appeal he had a perfect right to do it.

But even if Bishop Simpson's statements were true, they would not constitute a valid reason why our appeals should not be heard upon their merits. We were only claiming the rights that were solemnly promised us by the M. E. Church in its Book of Discipline when we united with it. In the very constitution of the church is an article which says of the General Conference:

*They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal.*

This prohibition is general. It does not say they shall not do it in some particular way, but they shall not do it at all. It does not say they shall not do it under some pretexts, but they shall not do it under any pretext whatever. They shall not do it by hostile enactments, or by precedents, or by arbitrary refusals to hear appeals.

The only condition contained in the Discipline was in these words : " Provided, nevertheless, that in all the above-mentioned cases of trial and conviction, *an appeal to the ensuing General Conference shall be allowed if the condemned person signifies his intention to appeal, at the time of his condemnation, or at any time thereafter when he is informed thereof.*" There is only one condition here expressed. No one claimed that this condition had not been met. If there is any meaning in language, then a General Conference administering these laws had no right to refuse to allow an appeal. In doing it they violated, in the interest of wrong, the *plainly expressed written constitution* of the church.

This law did not give a General Conference original jurisdiction over preachers. They had no right to *try us*, but our *appeal cases*. The question for them to decide was : Were these men fairly tried according to the Discipline ? Did the law and the facts justify the verdict of the Genesee Conference in these several cases ?

If we had violated the laws of the church after our expulsion, then the Genesee Conference could, if we were restored, try us for such violation.

Nor should our appeals have been injured by our joining the church again on probation. A few years previous to these difficulties, the Chautauqua Presby-

tery deposed a minister. He joined the Methodists; after a while was licensed, and preached among them several years. The Presbytery afterwards becoming satisfied of his innocence, restored him to his ministerial standing, though he was at the time an accredited minister of another denomination. They told him they wished, as far as they could, to repair the wrong they had done him, and he was at liberty to remain in which ever church he chose. He went back to the Presbyterians.

Concerning these appeal cases, the Rev. William Hosmer wrote :

“The General Conference *assumes powers which do not* belong to it, when they make the right to have an appeal heard depend upon anything the appellant has done since the decision from which he appeals.

“In doing this, they must first try the appellant upon his general conduct since his trial, from the decision of which he appeals, in order to determine whether his appeal shall be entertained or not. But the Discipline does not give the General Conference original jurisdiction over any of the ministers except the bishops. They have no more right than Judge Lynch has to try a preacher unless his case comes before them on an appeal, and then they must be confined to the testimony taken in the lower court.

“If the conduct of an expelled preacher pending his appeal has not been correct, let him, if unjustly deposed, be restored, and then he is responsible to his conference for his actions while suspended. The General Conference is authorized to try appeal cases, but not preachers. For them to undertake to do that is an unwarrantable and odious assumption of power.

“What does the right of appeal amount to, if the security of its exercise depends upon the prejudice or caprice of a majority of a committee ?

"The appeal of Mr. Roberts should have been heard, *because the majority was committed against him before any complaint was made or charge preferred.*

"There is nothing guarded with greater jealousy by the common law than the impartiality of juries. A person put on trial before its tribunals may challenge all day 'for cause.' Let it be shown that the jury had, by any acts, committed themselves before the trial and the verdict would be set aside.

"The necessity of an impartial jury is as great in ecclesiastical as in criminal trials, when character, as when life is at stake. The credit of religion, as well as the security of the individual, demands no less. A verdict obtained by connivance, or by partisan excitement, is none the more to be respected because it was rendered under religious forms by men professing godliness.

"It is well known that at the time of these trials, the Genesee Conference was divided into two parties;—that this partisan feeling, which had existed for years, was wrought up to the greatest intensity—that at the conference which instituted the first of these trials, the party opposed to the appellant for the first time became a majority, several of the opposite party having been transferred to other conferences—and that it was by this accidental, excited and thoroughly partisan majority that Mr. Roberts was tried. This being the case, and the trial resulting as it did, if there ever was an instance where the corrective agency of an appellate court was needed, that case was the one under consideration.

"If there is any analogy between an ecclesiastical court and a civil court, then the necessity was even greater than we have stated, and so far from not entertaining the appeal, the court should have annulled the previous trial, and sent the case back for a new investigation, if a trial was judged to be necessary. But,

admitting the validity of the action of the court below, we see not how it was possible for this appellate court to refuse to entertain the appeal. The hearing of cases is not optional with such a court—an appeal always lies if the party appealing gives due notice of his intention, and is on hand to prosecute his claims. Not to entertain an appeal is, therefore, a palpable dereliction from duty; and, in this instance, it was equivalent to saying that, so far as these expelled brethren were concerned, there should be no appellate court in the M. E. Church—thus practically annihilating one of the most important branches of our judiciary, and rendering it forever impossible to correct the errors of the court below. Well might the appellant stand aghast at such treatment, and make his appeal to God and the people. The judicial infatuation which has rendered it necessary to transfer this and other like cases from an earthly to a heavenly tribunal, we deplore, but cannot help. The deed is done, and, with all its appalling consequences, the record must go up to God. We have the satisfaction of knowing that we have not been awed by authority, nor terrified by threats, into silence in the presence of such wrongs. The senseless, shameless cry of ‘Nazaritism,’ we fling back with the hearty contempt which it merits. Those who indulge in this low style of abuse, should remember that there are people in the world who are not afraid of slang, and who will not desert the innocent because malice, for the accomplishment of its own purposes, heaps upon them disparaging epithets. To defend the injured should be regarded as a virtue, not as a crime; and whatever the meaning or the madness of persecution may inflict, we had far rather share it with the oppressed, than betray them to the clutches of a relentless tyranny.”

How came the General Conference to take such action? It seems incredible that so large and respect-

able a body could be guilty of so great injustice. We answer :

1. The charge of doing any specified wrong is not met by claiming or conceding general respectability for the body which did it. The Congress which passed the Fugitive Slave Law was a highly respectable body. President Fillmore, who signed it, was a highly respectable man. Yet that law made every free man at the North liable to become a slave-hunter or a law-breaker.

2. This General Conference had in it a large number of Masons and Oddfellows. When it is known before hand that the Secret Society question is to be made an issue, it is an easy thing for those belonging to these societies in the various Conferences of the M. E. Church to send an unusually large proportion of their friends to a General Conference.

3. In the Discipline of the M. E. Church are important rules which the preachers not only openly disregard, but teach the people to disregard. On dress, their rule forbids "the putting on of gold and costly apparel ;"—in practice they generally put on both,—often beyond their means,—and many preachers defend the practice. In church building, the rule required them to be plain and cheap ;—the practice was to build as expensively as credit, and means—not unfrequently obtained by pew-selling and church gambling, would permit. The result of "holding the truth in unrighteousness" is the demoralization of the conscience. The law of present expediency comes to be the rule of conduct. Policy takes the place of conscience.

4. The General Conference at Buffalo was held just before the breaking out of the Civil War. The nation and the church were greatly agitated on the Slavery question. With many, it was the great question before the General Conference of 1860. The Genesee Conference had for years been classed as a radical

abolitionist conference. The Baltimore Conference was considered on the point of religious experience, committed to old-fashioned Methodism, but was at the same time the champion of the slave-holders in the M. E. Church. At the General Conference at Buffalo, the delegates from Baltimore and the delegates from Genesee, when these issues came up, talked and voted lovingly together. Herod and Pilate became friends. Baltimore helped Genesee to dispose of the "Nazaries;" and Genesee helped Baltimore to substitute for the *rule* against slave-holding, some good, but powerless advice. We do not *say* there was any bargain to this effect—we have no proof of it—but we do not believe that at that late day the Genesee delegates were really converted to pro-slavery doctrines. Nor do we believe that the border delegates were converted to the religious theories of the Genesee delegates. They still invite Fay H. Purdy, who was called the ring-leader of "the sect called Nazaries," to labor in that section.

The appeal cases were referred to a committee. Thomas Carlton had visited the conferences as book agent, and was acquainted with the delegates generally. That he *could* exercise an influence in the selection of the Committee of Appeals is easily seen. That he would not scruple to do it is evident from the case mentioned by Dr. Bowen, in which Thomas Carlton bore a prominent part as counsel for a so-called Regency preacher accused by one of the members of the church of gross intentional dishonesty. Before the trial commenced Mr. Carlton had the parties agree to abide by the decision of the arbitrators. Each party was to choose two, and the four were to choose the fifth. Mr. Carlton selected two preachers; the other party two highly respectable laymen. They could not agree upon the fifth. At length Mr. Carlton suddenly remembered that he had seen on the hotel register (it was at

Niagara Falls) the name of a preacher from New York. He would help them out. All agreed upon him. The case was heard, and the preachers gave a most unrighteous verdict against the laymen. *This fifth man was afterwards found out to be Thomas Carlton's brother-in-law, whom he had brought there on purpose.*

Of the truth of what is here affirmed there can be no question. Yet in that case there was nothing like the inducement to unfairness that there was in the cases appealed from the decision of the Genesee Conference.



## CHAPTER XVI.

### FORMATION OF THE FREE METHODIST CHURCH.

WE now approach the period in which the subject of this memoir came before the public as a leader in a more marked degree. His ability was conceded even by his most bitter opposers. To Rev. Zenas Osborne, then a young man, inquiring of one of the preachers, "Who is this B. T. Roberts," the reply was, "He is the rising man of the Genesee Conference." Years after a doctor of divinity, who for years had been a presiding elder in the Genesee Conference, speaking of the troublous times when the ecclesiastical axe was wielded so vigorously said : "It was generally admitted that the conference had lost its scholar and its orator in the expulsion of B. T. Roberts and Loren Stiles. Stiles was the orator, Roberts the scholar."

This movement, like all other new movements, especially religious movements, called to its following, in addition to those naturally associated with it, many disaffected persons and many of extreme views on all points ; so that the persecution that would naturally follow from those, to whom persecution meant consistency, was aug-

mented by that provoked by the vagaries of those who were extremists. and who had been driven into fanaticism. The result was there was enough of odium, reproach and unpopularity visited upon all connected with this movement to turn back lovers of ease, popularity or honor. It served to keep alive a sense of humility and of such absolute dependence upon divine grace that God's blessing could readily flow into the soul through the open channels. That the movement was not the hysterical, impulsive manifestation of chaotic minds becomes apparent when we reflect that the adverse action of the General Conference did not disintegrate, but rather served at once to crystallize it into an organization that has now persisted for thirty-nine years, survived the deaths of its original leaders, and that is growing and spreading in spite of obstacles that oppose its growth from within and without. The level-headed men that composed the Laymen's Conventions went at their business methodically. The Olean convention had appointed certain brethren from each district as an advisory board to take charge of camp meetings and quarterly meetings, as they might be held in the various parts of the country. Methodists they were in more than name, and though shut out from the church of their choice, they still held Methodist meetings in Methodist fashion.

The question of free churches was a vital

question with him, whether he were to be thrust out from the church of his choice or to be re-instated. The experience of this winter in Buffalo deepened his convictions that the teachings of Christ required free access to Gospel privileges for poor and rich alike; that the purchase of these privileges by the rich pertained not to Christianity.

Throughout the winter he held meetings on the outskirts of the city in a mission chapel, owned by Jesse Ketchum. Through deep snow for a long distance many faithful souls gathered from time to time to worship here, but not without opposition. The chapel was in charge of Edward P. Cox, a staunch Englishman, who had been parish clerk in the old country. Ministers from the M. E. Church had stated appointments in the chapel, and when they learned that Mr. Roberts was to preach there, they threatened to cease coming unless he were excluded. To this Mr. Cox replied: "An appointment has been made for Mr. Roberts, and if he chooses to come the doors will be open for him." He went, and much good was done. But it was too far out, though now that part of the city, adjacent to the Circle, is a most desirable and central residence district. Opportunity was offered for the purchase of the old Pearl Street theatre—located in the heart of the city—on Pearl Street, between Eagle and Court Streets. Of this he writes to his father:

“BUFFALO, April 19th, 1860.

“*My Dear Father*:—At last there appears to be an opening by which we can preach the Gospel in the central portion of this city. An old theatre, situated on Pearl Street, near Niagara, is for sale. It is 35 ft. by 72 ft., with galleries, and will seat 600 or 800 people. With a little expense it could be made a very convenient, pleasant church. It was sold three years ago for \$4,800. I have inquired of land agents, who say that land in that vicinity is worth at the least \$100 a foot without buildings. We can get this for \$3,500. Every one who sees it says it is very cheap. An expenditure of \$500 will seat it and make a good church of it. Thus for \$4,000 we can get a good brick church centrally located. The Regency has headed us off so many times that I felt as if we ought to make this sure. They first prevented our getting The Tabernacle, then the old Swan Street church, then St. James' Hall. So, after consulting with several of our most reliable friends here, and asking the Lord, I concluded to bargain for this, and have done so. We are to pay \$1,000 down, \$500 or so in a year, and the balance can remain eight or ten years. The difficulty is to meet the first payment.”

To carry out the project, he sold the little cottage on Palmer street, now Tenth Street, that he had been enabled to purchase through strict economy and careful management. The pro-

ceeds of this sale, applied on the payment, enabled him, with what help was rendered by others, to make secure the purchase of the theatre, which was transformed into a church. The results justified all the sacrifices and efforts. Soon the church was packed, floor and galleries, Many lost souls here found life and salvation. Free churches were an established fact in Buffalo.

Already one or two independent churches had been organized. Loren Stiles did not share the hopes of others respecting General Conference action. The pilgrims at Albion felt too much of hostility from their opposers to hope for a reconciliation and the resumption of a harmonious church life with them. Consequently they proceeded to build a church. They organized under the name of the Free Methodist church, and Loren Stiles became their pastor. This was in 1859. Another Free Methodist church had been organized early in 1860 as the result of Dr. Redfield's labors in St. Louis. These churches were wholly independent. When it became apparent that all hopes of a reconciliation with the M. E. Church were vain, and a re-instatement was rendered impossible by unjust conference action, then the attention of all was turned to the future care of the souls whom God had given them, and of their own families, now churchless.

This year was marked by untiring labors for

the cause of God. The *Earnest Christian* from this time made unceasing demands upon his energies.

The camp-meeting season was full of arduous toils, yet to him a delight. The large meeting at Bergen, N. Y., with over one hundred tents, was marked as heretofore by the power of God. Many were converted. No disappointments were permitted to dampen the zeal of these men for soul saving. Of this meeting he writes :

“The meeting this year was thought by many to be the most profitable one ever held upon this ground. There were, it is estimated, at least one hundred tents, most of them of large size. We notice that from year to year there is an increase on the whole in the size of the tents. Nearly every tent is a prayer tent. It is found that much more good is accomplished in this way than by setting apart a few exclusively for religious services. The tents were unusually well filled. On the Sabbath the attendance was very large. It would seem as if the whole of the densely populated country, with its thriving villages for twenty miles around, turned out *en masse*. There were probably ten thousand persons on the ground. The preaching was in the demonstration of the Spirit and in power. There was no attempt at display, no historical or philosophical essays were read, no studied declamation upon the greatness and power of the church,

but point blank shots were sent from the stand day after day to the hearts and consciences of the hearers. The sermon, Sabbath morning,—from that veteran of the cross, Rev. Asa Abell,—was one of the most able and powerful we ever listened to. The services throughout were eminently spiritual. A good number of conversions took place, and many sought and obtained the blessing of a clean heart; and the grace of believers generally were quickened. Eternity alone can unfold the amount of good that was done.”

## CHAPTER XVII.

### THE WORK IN ILLINOIS.

WESTERN NEW YORK was not alone in the manifestation of opposition to the work of holiness on the part of the authorities of the M. E. Church. From the "History of St. Charles Camp-Meeting," by Rev. J. G. Terrill, we quote an account of what took place in Northern Illinois :

"During the winter of 1859-1860, considerable excitement existed in different localities in Northern Illinois, mostly among members of the Methodist Episcopal Church, in regard to the administration of that church towards some who especially advocated the doctrine and experience of entire sanctification. A few years previous, Rev. J. W. Redfield, an evangelist of great power and success, a local preacher in that church, at the invitation of Rev. David Sherman, of the Rock River Conference, came to St. Charles, Ill., to assist him in a revival meeting. Though this meeting was held in the month of June, quite a number were converted. The greater good accomplished was in bringing some thirty or forty of the membership into the experience of perfect love. The character and suc-



cess of the meeting, evidenced by a remarkable outpouring of the spirit of prayer and zeal for souls upon the St. Charles church, led to Mr. Redfield's being invited to labor in adjoining towns. Elgin, Marengo, Woodstock, and several other places were visited by him. Wherever the people had a mind to work, God most gloriously poured out His spirit. The revivals at Marengo and Woodstock were wonders of grace. At the latter place, lawyers, doctors, the sheriff, and many others were brought to Christ. Some of them became ministers of the Gospel.

About this time Rev. Seymour Coleman, of the Troy Conference, was drawn to Aurora, in the same county to visit a son residing there. A vacancy occurring at that time in the pulpit of the First Church, he was requested to fill it until conference. Almost immediately the Spirit was poured out upon the people, and many in a short time entered into the experience of perfect love. He visited many camp-meeting during the Summer; at which he preached with great power and success.

In 1858 and 1859 the work began to be antagonized by the same spirit and sentiment that Phoebe Palmer and others had been obliged to meet in the East, and under the leadership of one who had been prominent in the opposition there. Some of the ministers who had been led into the experience now began to counsel with their fears, and ceased to preach and testify of

the great salvation. Some of the laymen, finding they were not to be allowed to testify to the experience longer, that the doctrine was to be denounced from the pulpit, and in the class and prayer rooms, began to turn to the country school houses where they might find freedom to worship God. In many cases this was providential, for at that time there was a dearth of churches and the means of grace in this new country. Their labors were blessed, in some instances in the salvation of scores of souls. Some of these workers were expelled for holding these meetings, and others were "read out" of the church as "withdrawn." In one instance a whole family was expelled, when the entire winter had been spent by them in a continuous revival, resulting in the conversion of more than forty persons. In another, thirteen were read out as withdrawn for going two Sundays in succession to hear Mr. Redfield preach in other than their own church. Some forty or fifty others then withdrew and took a position with the thirteen. They fitted up a place of worship, called a boy-local preacher to serve them, and though this was in December, by the following March they numbered one hundred and twelve, about one-half of whom had been converted from the world.

In the month of March a sacramental meeting was held in that place, at which were representatives from the different points where this perse-

cution was raging. It was determined at this time to hold a layman's camp-meeting in the following June, and a committee was appointed to make preparations for and take charge of it.

This committee selected grounds on the farm of J. M. Laughlin, near St. Charles, and Mr. Redfield was engaged to take charge of the spiritual affairs of the meeting. Thus was prepared the way for the great spiritual battle field, since known far and wide as the "St. Charles camp-meeting."

The first meeting was in 1860. On a Tuesday in June, wagons loaded with men, women and children, and camp equipage, were seen moving through the streets of St. Charles toward the camp-ground, two and one-half miles east. Some of these had come fifty and sixty miles. By Wednesday evening twenty-four tents had been erected. Here was a large company from St. Louis,—among them four preachers; the family who had been expelled in the early spring, and with them a large company of the fruits of their school-house revival; a large tent from Ogle County, sixty miles away, full of earnest, zealous Christians; and a number of tents from Aurora, one of them occupied by the family of Hon. Benjamin Hackney. The new society of St. Charles took up a portion of the large circle, that gave ample accommodation to those whom curiosity had brought to the feast. Near by stood the many roomed house of Mr. Laughlin,

whose table seemed always to have "enough for all."

"Rev. Seymour Coleman, the first preacher in Methodist history that ever invited seekers of holiness to the altar, and who was *complained of* by his presiding elder to the next conference for so doing, attended this meeting. Rev. B. T. Roberts, from western New York, was also there. There was also Judah Mead and Joseph Travis, who were destined to help make history for the Free Methodist Church. George H. Fox, of one of the Wisconsin Conferences; E. P. Hart, of the Rock River Conference; Daniel F. Shepardson, now of the Wesleyan Church; the thoughtful and quaintly speaking C. E. Harroun, and a number more, full of zeal and faith, some of them, perhaps, with more of both than knowledge, thus made up the ministry of the first camp-meeting."

From Bergen a company went to the St. Charles meeting. Of this meeting Mr. Roberts wrote :

"As we came upon the ground we plainly perceived that God was among the people. At once we felt at home. Strangers are brought nigh by the blood of Christ. Dr. Redfield, whose labors for the promotion of holiness have been greatly blessed in Northern Illinois, had charge of the meeting. He was assisted by as promising a body of young ministers as we ever saw to-

gether—men of grace, gifts and physical vigor, who will yet leave their mark for good upon the world.

“At different times there were marked displays of the divine presence. One evening in particular, the power of God rested upon the congregation in awful grandeur. Conviction was general, and the altar was filled with weeping penitents, agonizing in prayer for deliverance from sin. Some of the most interesting cases of conversion occurred that we ever witnessed. Two young men, who came upon the ground to sell liquor, were arrested by the Spirit of God. Loud and earnest were their cries for mercy. Soon, He who delights to save the chief of sinners, came to their relief, spoke peace to their souls, and made them unspeakably happy in the assurance of sins forgiven.

“One young man, converted on the evening when the power of God came down in such a wonderful manner, was indeed a miracle of saving grace. In relating his experience, he said in effect, as nearly as we can recollect: ‘My mother was a pious woman. She often prayed for me, but I became very wicked. I wandered far from God. Last year I joined a company that went to Battle Hill, in Canada, to dig for enchanted gold. The gold, it is said, was buried with magic rites in the Revolutionary War. To get it we were told that we must burn the Bible, and sell ourselves, body and soul, to the devil. I con-

sented. I went to a sister's, and borrowed a Bible, and stood by and saw it burned. I have been upon the very verge of hell. But, O, the infinite mercy of God! He has had pity upon me and pardoned my sins.' His narrative was interrupted by floods of tears. No one who listened could doubt the genuineness of his conversion, or sufficiently adore that grace which had snatched him as a brand from hell."

"A Laymen's Convention was held during this camp-meeting, under the trees in Mr. Langhlin's yard. Mr. Roberts was called to the chair. C. E. McCollister, of St. Louis, was elected secretary. There were enrolled as members of the convention: J. W. Redfield, C. E. Harroun, D. F. Shepardson, J. G. Terrill, W. D. Bishop, Townsend H. Caughlan, Daniel Lloyd, Joseph Lawrence, George Lawrence, Joseph Travis, C. E. McCollister, O. P. Rogers, M. Bishop, O. Joslyn, Joseph Deitz, I. H. Fairchild, Hon. Benjamin Hackney, Judah Mead, Warren Tyler, J. M. Laughlin, Elisha Foot, Ephraim Collier, J. W. Dake, Freeman Martyn, Isaac King, M. Best, and a large number of others whose names are not hand.

"The following resolution was unanimously adopted:

"Resolved, That our attachment to the doctrines, usages, spirit and discipline of Methodism is hearty and sincere. It is with the most pro-

found grief that we have witnessed the departures of many of the ministers from the God-honored usages of Methodism. We feel bound to adhere to them, and to labor all that we can, and to the best possible advantage, to promote the life and power of Godliness. We recommend that those in sympathy with the doctrine of holiness, as taught by Wesley, should labor in harmony with their respective churches where they belong; but where this cannot be done, where they cannot do their duty without continual strife and contention, we recommend the formation of Free Methodist churches, as contemplated by the late convention held in the Genesee Conference, in the State of New York.'

"After the camp-meetings, we held meetings at St. Charles, Clintonville, Kishwaukee, Franklinville, Marengo, Bonus, Woodstock and Queen Ann. In each of these places we found large and attentive congregations and living Christians, in earnest to save themselves and others.

In August of this year another notable camp-meeting was held, at Pekin, Niagara Co., N. Y., memorable for the attendance, though in the midst of wheat sowing, and for the large number of conversions, but more to be remembered for the convention held in connection with it. The Pekin Convention was prepared to follow to its sequence the logic of events.

## CHAPTER XVIII.

### ORGANIZING A NEW CHURCH.

THE call for the convention stated: "A convention will be held at Pekin for the purpose of adopting a Discipline for the Free Methodist Church, to commence at the close of the camp-meeting, August 23rd. All societies and bands that find it necessary, in order to promote the prosperity and permanency of the work of holiness, to organize a Free Church on the following basis, are invited to send delegates.

"1. Doctrines and usages of primitive Methodism, such as the witness of the spirit, entire sanctification as a state of grace distinct from justification, attainable instantaneously by faith; free seats and congregational singing, without instrumental music in all cases; plainness of dress.

"2. An equal representation of ministers and members in all the councils of the church.

"3. No slave-holding and no connection with secret oath-bound societies.

"Each society or band will be entitled to send one delegate at least, and an additional one for every forty members."

The convention was not unanimous as to the course to be pursued. Many were doubtful about organizing a new church even then. Rev. S. K. J. Chesbro writes: "At the time of the conven-



tion I was not clear in my mind that the time had come for us to organize, and, therefore, I refused to be a delegate to that convention. I took no part whatever in the proceedings. In fact, I was not present at the convention on the campground. All I remember of it is this:—Before the convention was called, B. T. Roberts and several others—I cannot remember distinctly who they were, but they were the principal preachers and laymen who were active in this matter—came together under an apple tree right back of our kitchen. I sat in the kitchen door looking at them. They were nearly all seated on the grass under the tree, and it was voted that they proceed to organize the church. They then arose and went over into the grove, where the convention was held and the child was born and named. This will account for my want of recollection in this matter. It was but a little while afterwards that I felt that the wisdom of the brethren was better than mine, and I joined the new organization in a few weeks.” Rev. M. N. Downing, who was present at the convention, says :

“I was a delegate to the convention at which the Discipline was decided upon at Pekin, N. Y. At this convention Revs. Joseph McCreery, W. Cooley, Alanson Reddy, and, I think, a Rev. Mr. Farnsworth and several laymen opposed the immediate organization of a new denomination, on the ground, as they believed, that it would be

premature ; but later it would come in a greater swarm from the M. E. Church. They would in the meantime substitute bands.

“Dr. Redfield was present to represent the West. He arose and said : ‘Brethren, when fruit is ripe it had better be picked, lest on falling it bruise. In the West we are ready for an organization. If in the East you are not ready, wait until you are.’ Mr. Roberts arose and remarked : ‘We are ready, and the West and East should move in the matter simultaneously.’ The majority prevailed, the organization was effected, taking the name of The Free Methodist Church.

“The minority withdrew, and were after that known as the Nazarite faction of the salvation movement, though the name Nazarite was well known among us before that crisis came. The Nazarite faction went to seed completely at a camp-meeting in East Shelby, N. Y. Rev. W. Cooley and wife were at that meeting, and seeing fanaticism in some of its wildest features coming in, fled to the Free Methodist Church for refuge, and were useful workers therein. Afterwards Brother J. McCreery joined on probation : but never seemed to be fully in sympathy with the church.

“Brother L. Stiles desired a clause inserted in the Discipline favoring the gradualistic as well as the instantaneous view of entire sanctification. Dr. Redfield arose and remarked substantially as

follows: 'Brethren, I would not make a threat, but unless we go straight on the question of holiness in the Discipline we had better halt where we are. The gradualistic theory is what has made so much mischief. We are John Wesleyan Methodists. We must not dodge at that point.' This view prevailed."

The following entry in his diary will be read with interest :

"August 23rd, 1860.—Convention met at Pekin to form a Free Methodist Church. There were present delegates from Genesee Conference ; one, Daniel Loyd, from St. Louis, and Dr. Redfield from the west. Rev. J. McCreery was very much opposed to forming a close organization of a church. He said that many of the sheep in the Methodist fold had been so starved by the Regency preachers that they were unable to jump the fence, and he wished to remain in a position where he could salt them through the rails. Brother William Cooley was also opposed to organizing a formal church ; but a majority of the delegates thought that the interests of the cause of God required an organization. The vote stood, forty-five for organizing and seven against it. I felt, for the following reasons, that it was best to organize a church :

"1st. We had been—six preachers of us—wickedly expelled from the M. E. Church, and two other preachers had been located in the

same way. Many pious members had been expelled and read out for sympathizing with us. The General Conference, though petitioned by fifteen hundred members, refused to grant us any redress, or even to investigate our grievances.

“A. W., who was expelled for licentious conduct with several young ladies, was restored by the same General Conference, though his character for fourteen years at least has been regarded as bad. In nearly every place in which he has preached within that time similar reports of licentious conduct has followed him.

“Mr. ———, of the New York East Conference, who admitted that the husband of one of his members — coming home unexpectedly — found him hid away under the bed, and the brother’s wife was in the room, was also restored. But the General Conference would not hear our appeals.

“A memorial stating our grievances was presented to them, but was not, as far as we can ascertain, even read. This memorial was signed by Rev. Asa Abell, John P. Kent, and other members of Genesee Conference.

“2nd. The M. E. Church has gone so far from its original position, and has become so involved in formalism, secret society influence and pro-slaveryism that there is no hope of its recovery.

“3rd. There is no existing church that makes

the salvation of souls its prominent and main work. We then had to form a new church or live outside of any and have no place to put those that God converts through our instrumentality.

“The forms of discipline which I had prepared, under, as I believe, the influence of God’s spirit, was adopted with but slight alterations. I proposed to have a standing committee who should have the general oversight of all the interests of the church. But the convention judged best to have a general superintendent. To my surprise the choice fell on me. Lord, give me heavenly wisdom to guide me! It was a heavy cross to accept the appointment, but I did not dare to decline, because of the conviction that God called me to this labor and reproach and responsibility. Yet, O, to what calumny it will subject me. Lord, I will take the cross and the shame. Let me have Thy presence and help, O God of power!”

Of this convention we have the following account from the editorial columns of *The Earnest Christian* for September, 1860 :

“About eighty laymen and fifteen preachers met in convention, at Pekin, Niagara Co., N. Y., on the 23rd of August, to take into consideration the adoption of a Discipline for the ‘Free Methodist Church.’ Quite a discussion took place as to the propriety of effecting at present a formal organization. When the vote was taken all but

seven—five preachers and two laymen—stood up in favor of organizing immediately.

“In considering the provisions of the Discipline presented by the committee, every new feature was scanned most closely and critically. The deep interest and close scrutiny of the intelligent laymen who were present as delegates must have convinced anyone that that church is a great loser which excludes them from her counsels. After a careful examination, item by item, the Discipline as agreed upon was adopted with singular unanimity. It was as surprising as delightful to notice the similarity of views entertained by men who think for themselves coming from different parts of the country.

The doctrines agreed upon are those entertained by Methodists generally throughout the world. An article on sanctification, taken from Welsey's writings, was adopted. As a difference in views upon this subject is one cause of the difficulties that have occurred in the Genesee Conference, it was thought best to have a definite expression of our belief.

The countenance given of late by Methodist ministers in this region to Universalists, by affiliating with them, supplying their pulpits, and going without rebuke to their communion, rendered it necessary, in the judgment of the convention, to have an article, drawn from the Bible, on future rewards and punishments.

The annual and quadrennial conventions are to be composed of an equal number of laymen and ministers. The episcopacy and presiding eldership are abolished. Class leaders and stewards are chosen by the members, and the sacred right of every accused person to an impartial trial and appeal is carefully guarded.

Several searching questions relating to personal experience, and the purpose to lead a life devoted to God, must be proposed to every individual offering to join the church; and, upon an affirmative response, he is to be admitted with the consent of three-fourths of the members present at a society meeting.

It is not the intention to try to get up a secession. On the contrary, as much as in us lies, we shall live peaceably with all men. The wicked expulsion of several minister for no other crime than simply trying to carry out their ordination vows, and the cruel refusal of the General Conference to grant us the hearing of our appeals, guaranteed to us in the most solemn manner by the constitution and laws of the Methodist Episcopal Church, and the violent ejection from the church of many of its pious and devoted members, whose only offense was that of sympathizing with us, as we are trying to endure "the affliction of the Gospel," have rendered it necessary to provide a humble shelter for ourselves and for such poor, wayfaring pilgrims as may wish to journey with us to heaven. We are

very firm in the conviction that it is the will of the Lord that we should establish free churches—the seats to be forever free—where the Gospel can be preached to the poor. We have this consolation, and it is a great one, that if our effort is not for the glory of God, and does not receive His approval, it cannot succeed. And if it is not for His glory, we most devoutly pray that it may fail in its very incipency. We would rather be covered with any amount of dishonor than have the cause of God suffer. We have no men of commanding ability and influence to help on the enterprise; no wealth; no sympathy from powerful ecclesiastical or political or secret societies; but all these against us, so that if we succeed, it must be by the blessings of heaven upon our feeble endeavors.

We cannot avail ourselves of any popular excitement in favor of a reform in church government or against slavery; but we are engaged in the work, always unpopular, and especially so in this age, of trying to persuade our fellow-men to tread in the path of self-denial “the narrow way that leadeth unto life.”

Following the Pekin camp-meeting and convention came a large camp-meeting at Rushford, N. Y., the last of August, after which was another trip to Illinois, where he attended the Aurora meeting. A remarkable instance of ecclesiastical proscription was occasioned by this meeting, when the M. E. pastor publicly gave



his people to understand, if they wished to remain members of the M. E. Church, they must not participate in this meeting, A somewhat rare instance of Popish methods for Protestants. At Mt. Pleasant and Bonus Prairie, grove meetings were held. Of the Bonus meeting he writes :

“ We never were in a place where heaven and earth seemed quite as near together as at that meeting. There is a fire kindled on that beautiful prairie that will not soon be extinguished. Among other narrations of experience to which we listened with interest, was that of a local preacher from Belvidere. He experienced the blessing of holiness at Wheaton, at the meeting referred to. He said on going home, he told his wife what God had done for him. Greatly effected she fell upon her knees and sought the same blessing. He felt as if he ought to go to a neighbor's, a very wicked man, and an enemy of his, who had forbidden him his house. ‘ But,’ said he, ‘ I thought I could go in if the house was bolted and barred.’ He went. His neighbor came to the door. ‘ O,’ said the brother, ‘ I have something good to tell you.’ ‘ Something good to tell me,’ said the man in astonishment. ‘ Yes ; the Lord has sanctified my soul, and I now love Him with all my heart ; and I love you !,’ ‘ O,’ said his neighbor, the tears streaming down his face, ‘ I once enjoyed the blessing of the Lord upon my soul, but now I do not know as there is

mercy for me!’ He finally promised to go to the brother’s house to a prayer-meeting.”

Meantime Rev. Jas. Mathews was caring for the work in Buffalo, preaching on the docks each Sunday in addition to the regular church services. In October the new Free Methodist Church at Buffalo was formally dedicated. Dr. Redfield and Rev. Loren Stiles had charge of the services.

That his soul was full of praise for the accomplishment of his heart’s desire is evident from his notice of the occasion :

“The edifice is a plain, unpretending brick building, pleasantly and commodiously fitted, and capable of seating from five to six hundred people. We never felt so sensibly that God owned any place as that. His glorious presence has filled the temple every time we have met there for His worship. It is free. Glory to God ! There is one place in the heart of this large wicked city where the poor may have the Gospel preached to them ; one place where the auctioneer’s voice is not heard converting the house of God into a house of merchandise ; one place where the Gospel will we trust, be preached without fear or compromise, where it will be in order for God’s people to get blessed.

“To secure it has cost sacrifices which but few can appreciate, and exposed us to calumnies which we would not have thought satanic malig-

nity could infuse into human minds. But we are glad that it is done. We have no doubt but that it will be the spiritual birth place of hundreds if not thousands of souls. Jesus smiles upon the enterprise and that is enough."

Meantime, the bands all through this region were coming into the new church, voting to adopt the Discipline put forth by the Pekin Convention. Rev. S. K. J. Chesbro writes: "I well remember the Sunday after the organization, when my wife and eighteen others answered the questions in the Discipline which Bro. B. T. Roberts had written on a piece of paper, and formed the first Free Methodist class ever formed under the Discipline."

The convention at Pekin effected the work of organization which was further completed by the first annual session of the Eastern Convention that met at Rushford, in November of which he wrote:

"The first session of the Eastern Convention of the Free Methodist Church was held in Rushford, Alleghany Co., N. Y. It was composed of fourteen lay delegates, and fourteen preachers. The district chairmen were authorized to employ ten other preachers. Still all the places that called for preachers could not be supplied. Men full of faith and the Holy Ghost, who seek not their own ease or profit, but the salvation of souls, are in great demand. Though in its in-

fancy, the Free Methodist Church could profitably employ a hundred such men. In the work of soul saving—in trying to reach the masses, and lead them by the way of the Cross to Heaven, there is too little competition among the leading denominations of our country.

“The propriety of a starting a weekly paper, at present, was very fully discussed. The want of having a medium in which the many misrepresentations of our actions and motives can be corrected, is very generally felt; but the financial risk is considerable.

“A weekly paper at the present time would almost unavoidably involve us in controversy. Those who are leaving no means untried to destroy us, have put so many weapons into our hands, that might be employed to our advantage and their discomfiture, that the temptation to use them would be a great calamity. What we most need is a general, deep, and thorough revival of religion. A rehearsal of the wrongs we have suffered, and of the misdeeds of others, will not be very likely to save souls. If we stick to this the Lord will be our defence. ‘Salvation will God appoint for walls and bulwarks.’ So we look upon the lack of encouragement to start a weekly paper at this time, as providential. As soon as the Lord puts it into the hearts of those who have the means to supply what is necessary to place the enterprise upon a safe basis, a weekly paper will, we have no doubt, be commenced.

“The appointments were made by a committee of five laymen and five preachers, as follows :

“Genesee District.—Chairman, ———. Holly, to be supplied. Albion, Rev. L. Stiles ; Kendall, M. N. Downing ; Rochester and Chili, Daniel M. Sinclair ; Buffalo, Thirteenth street, James Mathews ; Second Free Methodist church, supplied by S. K. J. Chesbro and others ; Carey and Shelby, J. B. Freeland ; Asbury, to be supplied ; Carlton and Yates, supplied by A. C. Leonard ; Alden, to be supplied ; Pekin, Tonawanda, Porter, and Wilson, Russell Wilcox, Judah Mitchell, Arthur King and Isaac Williams.

“Alleghany District.—Chairman, A. F. Curry. Alleghany, A. F. Curry ; Wales and Springbrook, Ephraim Herrick ; West Falls, supplied by Levi Metcalf ; East Otto, supplied by Otis Bacon ; Rushford, J. W. Reddy ; Gowanda and Collins, to be supplied ; Chemung, T. W. Read, Henry W. Spears ; Perry, A. A. Phelps ; Cadiz, supplied by A. B. Mathewson.

“A. A. Phelps was ordained deacon. The preachers went to their appointments with, we believe, the determination to have revivals of religion.”

## CHAPTER XIX.

### WORKING IN THE NEW HARNESS.

THE zealous labors of these self-denying men, in earnest to save the souls of men, insured the growth of the infant church, despite persecutions and detractions, as the following letters show :

“OGLE, Ill., Nov. 26, 1860.

“*Dear Brother Roberts*:—Salvation forever! The Lord is with us. We are organized, eighteen in society now, and more coming, and a church that will be ready to be dedicated in about two weeks. A short time ago, one of our sisters felt it upon her, went into Chicago and bought all the material for a church, and the first we knew she arose in class and told it. We appointed a committee, and they went right about it, and we have it almost done.

“At Siblette, about forty have been converted. We have a small class there. I have eight regular appointments. I have given one of my appointments to Brother Burdick.

“Brother Roe has two appointments. Brother Dake is swinging out into the work. Two noble men. One Sabbath I rode on horseback forty miles and preached twice.

“Last Friday, I rode forty-five miles in an awful snow storm, and snow drifting all the while, the happiest day I ever experienced. The great trouble with me is, so much work to do. Quite a number of places waiting for us that we cannot get to. I could find work for two or three just now, night and day. God is at work.

“Yours in Jesus,

“J. G. TERRILL.”

“WEST KENDALL, Jan. 18, 1861.

“A powerful work of God is in progress at this place among the Free Methodists. Earnest prayers for many months past have been going up to the throne of Almighty Grace for the descent of the Holy Spirit in the awakening and conversion of souls and the reclamation of backsliders. Those prayers are being answered. We commenced a protracted effort here on New Year’s eve, and have held meetings every night since. The result is that upwards of fifty souls have been converted to God, and others are inquiring where they may find Him. Last night there were nineteen penitents at the altar. The house is crowded nearly every night, and conviction is deepening. We were never engaged in a protracted effort where there was more profound attention, deeper concern, and where there were deeper conversions than we are witnessing here every night. Some say this is the most extensive work that has visited this place for years. The

prospect is that there will be a great ingathering of souls.

“Rev. J. K. Tinkham, whose labors the Lord doth own and bless, has been with us for a few days past.

“We would like to remark, in conclusion, that if the Free Methodists were such unaccountables as some represent them to be, and have stepped so far aside from God’s order in organizing themselves into a distinct church, as others say they have, that God would withhold His Spirit. One thing is certain, a work of soul-saving is going on among us at this point, and God shall have all the glory. More anon.

“M. N. DOWNING.”

During this winter Free Methodist churches were organized and buildings dedicated : at Porter, by Rev. Levi Wood, a preacher of power ; at North Chili, N. Y., a strong society was formed—the church was dedicated by Rev. Loren Stiles ; also, churches were built at Ogle, St. Charles and Clintonville, Ill. While other blessed men and women were pushing on the work for God to the utmost of their power, Mr. Roberts was intensely active holding successful meetings at Gowanda, where there was bitter opposition on the part of a formal church. Here and at East Otto, Free churches were organized. At Alleghany, N. Y., he held a general quarterly meeting. It was a time of power. One service began at 3 P. M. and



continued until 11. At this service there were twenty seekers after pardon. The pastor, Rev. Dr. A. F. Curry, who with his people withdrew from the M. E. Church, wrote of the subsequent meetings as follows :

“ ALLEGHANY, Jan. 18, 1861.

“ *Brother Roberts* :—The work is going on in great power. The interest of the meeting has increased every night this week. A good many have been saved every day. Twenty-six came forward for prayers last night. There is a general awakening all through the community. The Spirit of the Lord powerfully convicts the people at their homes, even those that have not been at meeting. The most wicked are being brought in. It is thus far the most powerful revival I have ever seen.”

The revival spirit was abroad in the land. In connection with the meetings at Alleghany, which, under the leadership of Dr. Curry, continued in power throughout the winter, a remarkable incident was narrated by Charles Hudson :

“ It seems there was quite a number of young men who were engaged in lumbering—wild fellows—at the house of one Wheeler, talking and making sport of religion, when one of the company spoke to a young man by the name of Johnson, and asked him if he had not better preach a sermon. He took the Bible and read a chapter,

his hand trembling. He then commenced preaching with power. Two were converted, including the preacher himself. Brother Curry went down there and preached Sunday evening. Several arose for prayers. The work is going on there. To God be all the glory."

Mr. Hudson was from the old country, and had been within the influence of the great revival in Ireland. He says of the work about Alleghany: "There were some of the most powerful convictions I ever saw, similar to those in Ireland."

How the fire was spread the following letter shows:

"WALES, February 8th, 1861.

"*Brother Roberts, Dear Sir:*—The Lord is with us in power. As soon as I returned from Alleghany, I commenced holding meetings every evening, and they have been kept up, with the exception of two or three evenings, ever since. Some twelve or thirteen have been converted and reclaimed; the work is deep and thorough, and the meetings are increasing in interest. The strongholds of the devil are giving way, some of our worst opposers are helping on this work of God, prejudice is letting go of the hearts of the people, and we are expecting to witness still greater displays of His saving power. Pray for us, that our faith fail not.

"Yours for a pure Gospel,

"C. HUDSON."

At Collins he held a four days' meeting in Brother John Randall's house, who, by throwing the upper story into one room, had a church in his own house capable of holding two hundred. The meeting at Lyndonville, Orleans Co., was a time of power. Abram Lott and his wife and Brother Murdoch were helpers not to be lightly esteemed. Akron, Caryville, West Falls, Rose and Walworth were each visited, in each of these places, except the last, a society was organized.

The Albion general quarterly meeting was marked by some notable accessions, of which occasion he writes the following account :

“It was very largely attended and was an occasion of deep interest. The sacrament was administered to about 340 communicants. One of the most thrilling scenes we ever witnessed took place in the quarterly convention when the Rev. Asa Abell joined the Free Methodist Church. For forty years he has been a travelling preacher in the M. E. Church. He has been a delegate to four General Conferences, and for eighteen years he filled the office of presiding elder. He is generally known and deeply beloved. There was scarcely a dry eye in the convention when he announced his conviction that the time had come when he must change his church relations. We cannot hope to do justice to his remarks, but they were in substance as follows :

“ ‘I have long been a member of the Methodist Episcopal Church. It is with reluctance that I leave. I owe my salvation under God to the M. E. Church. She is my mother. I cannot turn against it. It is not in my heart, and I trust it is not in the hearts of any of us, to make war upon it. My sympathies are with those brethren who have been branded as Nazarites. The heel of oppression has been placed upon them. Some of them have been, as I believe, unjustly excluded, and all redress denied them. It has been thought that they could be easily annihilated. I thought otherwise. The great revival of holiness in Genesee district was branded as fanaticism. I believe it to be a genuine work of God. My sympathies have been with this class of persons. I must go with one or the other. I have made up my mind to cast in my lot with you. I could sit down and cry for an hour. I wish there had been no occasion for this step. But we are sundered in feeling. The fellowship is gone. So I must come among you if you will take me.’

“ We need not add that he was received with open arms. He is to fill the station of chairman of Genesee District.

“ On Sabbath, Rev. Levi Wood, formerly a member of the East Genesee Conference, also united with the Free Methodist Church. Twenty-eight members joined at the same time.”

From Illinois come frequent reports of a live and growing work. Rev. A. B. Burdick, who had gone West to help the work, writes :

“BURLINGTON, Ill., Feb. 15, 1861.

“*Dear Brother Roberts* :—The Lord is with us in convicting, converting and sanctifying power. We have organized two classes since I last wrote you.

“I can only write of the past and present, leaving the future to unfold, like the leaves and blossoms of spring time. One thing is certain : the buds are swelling, and I believe we shall have fruit as well as leaves. Almost everybody wants this old kind of religion. While visiting from house to house the other day, we called on a family of strangers that we had never seen before. We were invited in by a young mother, who was alone with her child.

“My wife asked if she enjoyed religion ? With some emotion, she replied in the negative, which was followed by another question :

“‘Do you want religion ?’ ‘Yes, I do,’ said she, bursting into tears. ‘How much do you want it ? Do you want it bad enough to get down and ask the Lord to save you right here ?’ She answered by getting down upon her knees and crying aloud : ‘God have mercy upon my soul !’

“And I think I am safe in saying that, within ten minutes from the time we entered the house,

she was shouting the high praises of God, and saying: 'Now I am prepared to meet that praying mother, who, on her dying bed, plead for me to meet her in heaven.'

"This young sister went with us to the next neighbor's, and I think, within half an hour, another soul was soundly converted to God, and both pleading with God to save their companions. Whole families of sinners get down on their knees together with us in our visits. We commenced a protracted meeting last Tuesday evening, and the Lord has favored us with good revival weather—rain, snow and mud. There were about fifty out through the mud and sleet the first evening. The pilgrims came to the mercy-seat to get baptized with the working power. Wednesday evening, storm and numbers increased. Five seekers forward for prayers. Thursday evening, one brought out into the clear light and a backslider reclaimed. The best of all is, the work is genuine and thorough so far as it has gone."

Rev. Loren Stiles went to White Haven, Pa., in response to an earnest call from a few who enjoyed old-fashioned Methodism. He gives the following interesting account of his visit:

"*Brother Roberts*:—I am in White Haven, Luzerne Co., Pa., about forty miles from the New Jersey line, encouraging the hearts and strengthening the hands of God's little ones

here. On arriving here I found a noble little band of earnest Christians, who had been for years, while yet in the M. E. Church, earnestly contending for the faith once delivered to the saints. Such, however, has been the oppressive policy of the powers that be, that, for the glory of God and the salvation of souls, they were forced to the choice of either giving up their convictions of duty, and tamely submitting to a relinquishment of their rights as Methodists and Christians, or to establish separate meetings, where they could labor and pray for souls and follow their convictions of duty. They chose the latter course, and by their request I have organized thirty-six of them into a Free Methodist church, and a few others, enough to increase their number to between forty and fifty, will soon give in their names. Relatively to their number, I think I have not found anywhere more clear and distinct witnesses for entire holiness, and the power that saves to the uttermost, than among these brethren, who have grown up here by themselves in this wild mountain region all alone, with no ministerial help, living by faith and working for God in the real, old fashioned way.

“Had I come here blindfolded and gone into their meetings, and heard them talk and pray, and sing and shout, I might have easily imagined myself on the Genesee battle-ground, surrounded by some of our best tried and most skillful vet-

erans of western New York in this glorious war. Some of them are slightly scared by Baltimore Regency weapons. Two have suffered expulsion on like frivolous grounds, and by shamlike trials similar to those that have characterized Genesee Conference administration, and rendered it immortal in infamy. About twenty joined us by letter from the M. E. Church.

“They have for weeks been holding their prayer and exhortation meetings in private houses, where souls have been converted and sanctified. This Friday evening, the last evening of my labors with them, eleven went forward for prayers, seeking the pardoning favor of God.

“Since I have been among them our Presbyterian brethren have very kindly granted us the use of their church, where I have preached several times to large and attentive congregations. Our Free Methodists here are erecting a church edifice for themselves, and expect soon to ask us to supply them with a preacher. So very like are these earnest Christians of eastern Pennsylvania to our Free Methodists of western New York, and so similar is the opposition with which they have met, and so very like is the path in which they have been led, that I can account for it in no other way than that they have the same Lord and the same devil here that we have there.

“L. STILES, JR.”



## CHAPTER XX.

### THE WORK SPREADS.

REPORTS spread all over the land of the work God was doing through these men and women, consecrated even to be thrust out of the church of their choice, because of their stand against formality and worldliness in the church. As a result, letters came from unknown persons in distant regions like the following from the East :

“I see in your March number of the *Earnest Christian* an account of Brother Asa Abell’s joining the Free Methodist Church. His convictions of leaving the M. E. Church and joining the Free Methodist Church are the convictions of my heart, and doubtless those of a great many ; and when ? oh ! when can we have the opportunity of breathing free air ? His opportunity came. Oh ! Lord, gave us an open door, is our prayer. I know of many that never will be satisfied until they are free. This panting to be free is like unto the soul panting for full salvation, and cannot any more be satisfied without having its freedom. For a good reason Jesus has made them free, and they must be free, indeed. Many in these far off regions would be glad to get into your meetings and enjoy free-

dom with you in worshipping God in spirit and in truth. We are like other bondmen down South, in one sense of the case: they have an idea of the land of freedom, they long to be free, but cannot tell when or how they shall obtain it. So in regard to many out here. We hear of your freedom and of your joys and of your people, but as yet we have no opportunity of tasting of freedom. But our trust is in God. We do believe the time will come when God's free ones will be known all over the land. God hasten the time."

The meetings were characterised by a power and earnestness that attracted the ungodly, as the following incident, narrated by Mr. Roberts, shows:

"The last evening of a four day's meeting which we recently held, a friend of ours arrived in the place just before the meeting closed, and put up for the night at the tavern. Men and boys kept calling in from the meeting, until a dozen or twenty had come in at different intervals. Nothing was talked of but the meeting. Each expressed in some way his opinion of the proceedings he had witnessed.

" 'How did you like the meeting?' " they inquired of one who had come some distance.

" 'First rate,' he replied, 'it was the best meeting I ever attended.' "

" 'But they were very noisy,' " it was objected.

“‘Yes, they made some noise, but what of that? It was just such a meeting as I like to go to. They had a sermon of course and then they sang and invited them forward, and some dozen came forward to be prayed for; and they all got down and prayed. Two or three went through the aisles exhorting, and then there were two or three preachers around among the people arguing up the case.’

“‘If I had known how it was I would have brought my wife down and let her see it. I tell you I am coming down to-morrow night.’

“‘After all had left, but one or two, the landlord who had also been at the meeting, began to complain of feeling unwell.

“‘Don’t you know what ails you?’ said one of the men.

“‘No,’ said the landlord, ‘I never had such a queer feeling in my life. I had several chills coming home, and I feel so cold through my vitals and around my heart.’

“‘Said his friend, ‘I know what is the matter with you. You must keep away from these meetings. They will affect anybody. I tell you they’ll have you if you don’t keep away.’

“‘Well,’ said the landlord, ‘I’m dreadful glad to have the people go forward there and get religion. I wished to-night that everybody in the neighborhood would go forward and get converted.’ “‘Hadn’t you a little notion of going yourself?’ inquired the other.

“‘I did come pretty near it, to tell you the truth, I almost wanted to. One or two came and spoke to me, and I almost felt like going.’

“Thus the conversation went on. Our friend interposed—showed them it was dangerous to trifle with conviction—that God was evidently calling them to repentance, and they ought to seek him at once. The next morning the landlord was too ill to come down before our friend left, but as the revival interest has continued, we trust that ere this he has given his heart to God.”

As the summer of 1861 came on, he urges the people to prepare for out-door meetings in the following words :

“Rich and poor, moral and immoral, Catholics, Protestants and Jews, rumsellers, gamblers and their victims, great sinners, hardened sinners, men and women, who never go to church, and those who do go to church, all seem to enjoy a lively, spiritual, out-door meeting, where they can listen to the songs of Zion, not performed in operatic style by professional singers hired to worship God for the congregation, but sung in the spirit by those whose souls are in harmony with the sentiments they utter ; and where they can hear, not faultless essays read in faultless style, but soul-stirring exhortations and thrilling relations of personal experience. In these assemblies no aspirant for the honors of

social aristocracy can gratify his vanity by purchasing the right to the occupancy of the best pew, for there are no pews. Respect of persons is laid aside. The great truth that the Lord is the Maker of us all is practically recognized."

This summer was spent chiefly in attending camp-meetings. The progress of the work was highly encouraging. Of his visit to the West he says :

"We spent about four weeks preaching in different places and doing what we could to promote the work of God. We were highly gratified at the progress that has been made since last fall in promoting earnest Christianity. Nearly every appointment of the Free Methodists has been visited by the outpouring of the Holy Spirit. The number of our members has, we judge, nearly doubled from conversions alone. In some places where, last fall, we had not a single member, good societies have been raised up. Churches have been built at St. Charles, Clinton, Ogle, and one purchased at Belvidere.

"These results have not been brought about by promoting secessions. No attacks are made upon other denominations. The preachers proclaim with the power of the Holy Ghost the plain, searching, old-fashioned truths of the Bible. Formalists are alarmed and saved, and sinners convicted and converted. But few join us from other churches, unless they become con-

victed by the Holy Spirit that this is their solemn duty. When they are thus convicted and can answer the searching questions of the discipline they are received. Some have so strongly felt it their duty to join us, that they have done so at the risk of losing a large portion of their worldly goods. We were highly gratified to find a more tolerant spirit manifested toward us than has been previously exhibited.

“At Crystal Lake the appointments of the Methodist Episcopal Church were taken up, and the use of the house kindly given us to hold a general quarterly meeting. This shows a great improvement in a region where that devoted champion of the cross, Rev. Seymour Coleman, of the Troy Conference, could not have access to the pulpits of his own denomination no longer ago than last year. On this circuit a good revival was still in progress, and almost every night souls were coming to the Saviour.”

The St. Charles camp-meeting was highly successful. Very many were converted. Among those uniting with the Free Methodist Church was Father Shepardson, who had been for fifteen years an itinerant preacher.

“The first session of the Western Convention of the Free Methodist Church, after the adoption of the Discipline, was held at the house of Brother John Laughlin, near the St. Charles camp-ground. There were twenty preachers and

an equal number of laymen in attendance. The Holy Spirit was present in our deliberations, and the business was transacted harmoniously, and we believe, to the entire satisfaction of all concerned. Two preachers—Rev. J. W. Redfield and Rev. Joseph Travis—were elected to deacon's orders and ordained ; and two—Rev. Judah Mead and Rev. J. Travis—were elected and ordained elders.

“Ten preachers were admitted to the traveling connection. All the preachers profess, and we believe enjoy the blessing of entire sanctification. They are devoutly pious, laborious young men, capable of doing a great deal of service in the cause of Christ upon a very small salary. One of them during the year walked 1,600 miles, visited and prayed with 1,000 families, and received thirty dollars. Such men are not easily to be put down when engaged in spreading holiness with the Holy Ghost sent down from heaven.”

Appointments were made for seventeen preachers as follows :

St. Louis District—Joseph Travis, chairman.

St. Louis Circuit—J. Travis, one to be supplied.

St. Charles District—Judah Mead, chairman.

St. Charles Circuit—Thomas La Due.

Clinton Circuit—J. H. Fairchild, W. D. Bishop.

Aurora Circuit—J. G. Terrill, Erastus Ribble.

Marengo Circuit—E. P. Hart, J. W. Dake, one to be supplied.

Crystal Lake Circuit—R. M. Hooker, E. Cook.  
Newfield Circuit—G. L. Shepardson (supply).  
Ogle Circuit—C. Underwood, G. P. Bassett.  
Sugar Creek Circuit, Wis.—D. F. Shepardson,  
C. E. Harroun.

Geneva Circuit—P. C. Armstrong.  
Belvidere Circuit—J. W. Matthews.  
Elroy Circuit—J. Collier.  
Rennselaer Mission—A. B. Burdick.  
Norwegian Mission—J. Oleson.  
General Missionary—J. W. Redfield.

Each circuit is expected to have at least six different appointments.

No path of ease was sought or marked out for these men. They went, knowing that privation, self-denial, misrepresentation and icy blasts, wind-swept prairies and persecution, with divine glory, souls hungry for truth and waiting for light awaited them. Not a murmur, but with a heaven-born determination in their hearts and a hallelujah on their lips, they went forth singing,

Let me stay, I fain would labor,  
In the vineyard of the Lord,  
Where the fields are ready ripening,  
For the sickle of his word.

The Bergen camp-meeting was, as usual, largely attended. Extravagant misrepresentations of these meetings led some from New York and New England to come and see for themselves the character of the meeting and its promoters. Their testimony, before leaving the



camp-ground was, "Brethren, this is old-fashioned Methodism. This is what we used to see years ago, and still believe in."

August finds him at Vestal, N. Y., at a grove-meeting, where he was met by the old friend of his early ministry, Stephen H. Bronson, in whose house he lived at Pike, his second appointment. Brother Bronson took him in his carriage across the hills to Carbondale, Pa., where he had a powerful meeting, preaching on the street, first to about five hundred listeners. An after-service, held in Brother Bronson's house, resulted in several conversions. At Binghanton he preached from the Court-House steps to a good congregation, who stood through a drizzling rain to hear the sermon. Camp-meetings at Pekin, Yates and Rose, N. Y., occupied his time later. At the Rose camp-meeting, ministers representing five different denominations worked in harmony for the salvation of men.

"All agreed in inculcating a religion that leads to practical self-denial, to non-conformity to the world, and to entire devotion to God. They taught that the blessing of holiness is obtained by faith subsequently to justification, and all professed to enjoy this state of grace. Holiness of heart and of life is common ground on which all true Christians may unite."

Rev. D. F. Newton, a devoted Baptist minister of New York City, who attended these services

with Rev. H. Belden, a Congregationalist, writes of the meetings :

“Are there not those at the present day who dare take their lives in their hands, go forth as sheep in the midst of wolves, declaring meekly, humbly, boldly, all the words of this life? God in his mercy is raising up a people to stand in the breach. Here and there are those walking in white, with garments unspotted by the flesh. Praise be to God! There are yet more than seven thousand who have not bowed the knee to Baal. Among the number standing boldly for Jesus, going forth without the camp, bearing the reproach of Christ, is a society called the Free Methodists, rapidly increasing in the West, a devoted, persecuted people. The Lord is with them, crowning their labors with remarkable success. The Bible is their text-book, Jesus Christ their pattern.

“Besides cutting loose on the right and on the left against the popular sins of the day—Sabbath desecration, rum selling, slaveholding, tobacco chewing, smoking and snuffing, pleasure seeking, the extravagance of the day in dress, secret oath-bound societies, the evils of the choir system, the making of God’s house a house of merchandise—against everything, indeed, in opposition to a pure Gospel, a Bible standard of holy living is held up vividly, forcibly; entire consecratedness to God’s service, a presenting

the body a living perpetual sacrifice, holy and acceptable to the Lord, which is our reasonable service. In this glorious work of reformation, of spreading Scriptural holiness through the land, God is with them in very deed, smiling graciously on their self-denial and untiring perseverance.”

## CHAPTER XXI.

### CONTINUATION OF LABORS 1861-2.

FROM the New York meetings he went to attend the fall meetings in Illinois. He writes of the Bonus meeting :

“Here, about one year ago, we held a grove-meeting. The attendance was small, but the Spirit of the Lord was with us in mighty power to save. There was not then a single Free Methodist in the neighborhood. Judge of our surprise, on going on the camp-ground, on the same farm, the 7th of September, at finding thirty large tents well filled with devout worshippers.”

The Ogle meeting followed with cold rains and mighty conviction, with such interest, that two tents' companies remained to carry on the meeting another week.

A fall session was held of the Western Convention at Clintonville, at which Edwin P. Hart, later to become an honored superintendent of the church and spend his life in its service, Charles E. Harroun, destined to be abundant in labors, Joseph G. Terrill, who became a preacher of unusual ability and a ready writer, and James Matthews, whose influence for good was felt from

New York to Kansas, were ordained deacons. After preaching in Illinois till into October, he returned to New York. October 10th, at West Falls. October 16th and 17th, made pastoral visits in Niagara County. Encouraged the people to look for revivals. October 19th and 20th, quarterly meeting at Buffalo.

“What hath God wrought in this city! We have here, where strong opposition has been urged every possible way, a good society of about seventy members, all united and walking in faith and love. They enjoy a constant revival. At the regular meetings, week-day evenings, the house is well filled, and Sunday evenings it is crowded, gallery, aisles and porch, and hundreds go away unable to find standing room. Six precious souls have been converted in the past week at our regular meetings. As soon as our church is paid for we must open another.”

The second annual session of the Genesee Convention met Oct. 24, 1861, at Perry, N. Y. Rev. A. Abell, A. G. Terry, C. D. Brooks and L. Wood, late of the M. E. Church, were received into full connection. Twenty-eight appointments were made at this session. There were reported 1,667 members and probationers, and church property to the value of \$24,800 belonging to this conference.

Already the infant church began to feel the restraint of the very rigid rules, and some who

had entered the movement through sympathy had scarcely the grace or strength to insist upon a close adherence to its rules. It was owing to this fact he writes in November, 1861 :

“ We deeply grieve to see the desire for popularity already manifested by so many among us. Is it impossible for Christ to have a pure church on earth ? If the Free Methodist Church is to be added to the popular, fashionable, time-serving churches of the day, the sooner it goes down the better. There are too many of that kind now. If we cannot have a holy church I hope we may have none. Why cannot those who do not wish to conform to our rules, and to have others do the same, keep away, and leave the humble few, who do wish to walk with God, at liberty do so ? ”

Again, in December of the same year, he writes in the following strain :

“ We have no disposition to proselyte, especially do we want none to join us from other churches unless they do it from a conviction of duty. If they come among us because they are thoroughly in sympathy with us, feeling that God requires it, and go to work to spread Scriptural holiness, Holy Ghost religion, they will find a large, open field ; but if they come among us because we are weak and feeble and despised, to ‘ give us character,’ and to regulate and keep

us in order, they will only injure the cause they profess to love."

It does not take very careful reading between the lines to see that this new movement was beginning to suffer from patronizers as well as sentimental sympathizers.

The reports that came in from the West were, however, of a highly encouraging character, the ministers there not looking for accessions to their numbers from other denominations, but for the salvation of sinners. One of the ablest ministers associated with this movement in the west was the Rev. Judah Meade. He was appointed district chairman at the last Illinois Convention. He writes as follows respecting the work in Illinois at that time :

"AURORA, Ill., Jan. 11th, 1862.

"*Rev. B. T. Roberts, Dear Brother:*—I have been around the district, and the work progresses beyond my most sanguine expectations. There is general peace and harmony throughout the whole work. Bless the Lord. Amen. Dr. Redfield and Brother M. have been holding meetings at St. Charles four weeks. There has not been as great an increase in numbers as we could wish, but the Church has been greatly blessed. The preacher is doing well at Clinton, and has taken on some new appointments. The Lord is wonderfully blessing their labors at Marengo. The most of this society enjoy the

blessing of full salvation. I attended a quarterly meeting on Sugar Creek circuit the last Saturday and Sabbath in October, and think the time is not far distant when they will have a district formed in Wisconsin. Brother B.'s health failed, and he returned to his home after quarterly meeting. When he left there were six appointments out for the Sabbath, and Sister S. filled three of them. They have been holding a protracted meeting in Round Prairie, Wis., and the Lord has blessed their labors in the conversion of over thirty, and about the same number have experienced the blessing of holiness. They kept up the meeting until the preacher's voice failed, and about that time help arrived, and I understand the work is still progressing.

“The preacher for Crystal Lake is doing all he can, but the work is so large that his health will not permit of his holding extra meetings. On Belvidere and Bonus Circuit the preachers are laboring faithfully for souls; the Lord is blessing their labors. They have founded a new society at Winnebago. They are holding a protracted meeting at Belvedere, but with what success I have not yet learned. They are having a good work at Ogle: they have a large field of labor. The preachers are engaged in protracted meetings, but I have not learned the number of the converts. The brethren on Ogle charge still retain the camp-meeting fire. On Newfield Circuit they have had quite an accession to the



membership. The preacher is engaged in a protracted meeting, and the Lord is saving souls. At Geneva the society is in a flourishing condition.

“We held our quarterly meeting on the Aurora Circuit the last Saturday and Sabbath in December, and I think it was the best we ever had. Although there is not so great a demonstration of the Spirit as we could wish, yet the Lord is saving souls. Quite a number have been converted, and several enjoy the blessing of holiness. The preachers are like men of God. And now, Brother Roberts, I can say in truth, this has been the best year of my life.—I remain, your brother, in the Gospel of Christ,

“JUDAH MEAD, *Chairman.*”

The following letter will be read with great interest, inasmuch as it relates to the same subject, and is written by one who was to be identified with the Church for many years subsequent as one of its general superintendents :

“MARENGO, Ill., Jan. 7th, 1862.

“*Brother Roberts* :—I never got along as well before as I have since the Ogle camp-meeting. The light still shines, and I am walking with it. Souls are being converted every week. We are living to the Discipline, and God honors us in this course by saving the people. We close the doors of our classrooms to all persons not members of our church, except those who manifest

an earnest desire to flee from the wrath to come. On last Wednesday evening, quite a number of persons who were not members of the church came into Brother B.'s class. When the time arrived for commencing meeting, the leader, telling the rules of our Discipline, kindly requested them to leave. They found a good deal of fault, but finally went out. Satan tempted the leader strongly for a time about the matter, but he looked to Jesus for deliverance, and before the meeting closed, an old grey-headed man came along and was soundly converted to God. Brother B.'s doubts were all gone. God had put his broad seal of approbation on the transaction, and he was now satisfied. Again, last evening, at Brother B.'s class, a middle-aged man came to the door, and the leader, opening it, inquired if he wanted religion. He said he did. He was invited in; said he had been seeking religion for six months, but could get no light. The leader asked him if he would come forward to the altar and do his own praying. He said he would do anything. He came forward, and the Lord met him, and saved him powerfully. To God be all the glory!

“Pray for us.

“EDWARD P. HART.”

In the month of February, 1862, he spent some time in New York, preaching with acceptability and laying the foundation for the future work in that city. The revival spirit continued to burn

throughout Western and Southern New York, and during this winter and spring he was incessant in labors in endeavoring to help on the work. During the year previous he had held many meetings in New York, Binghamton, Union, Syracuse, Utica, Rome, Rose and Clyde, besides being present at grove-meetings and camp-meetings elsewhere in that part of the state that lay east of the bounds of the Genesee Conference. One who knew him well writes of these services, that his preaching, his praying, his manner of conducting meetings, was very acceptable, and made a deep and lasting impression upon his hearers. This was especially true at Binghamton. As a result, many from this section of the country urged the organization of a conference covering this part of the state. They had become tired with a formal service, and wished for a church home where they could unite in spiritual worship according to their own convictions.

Inasmuch as the Discipline made no provision for the organization of new conferences, but did specifically state that the general superintendent was to labor in the advancement and upbuilding of the work, in response to this call, he organized the Susquehanna Conference, at Union, N. Y., April 10th, 1862. Like the Western convention, this was an out-of-door convention, the members sitting upon a pile of rails in an apple orchard. James Guion, John Olney, A. B. Burdick and T. F. Johnson received appointments,

A. B. Burdick acting as secretary. The conference adjourned to meet at Rose on the 15th of September following.

Already there had been some dissatisfaction; first, on the part of those who thought the organization at Pekin to be somewhat premature, and, secondly, on the part of some who were disappointed with respect to the superintendency. The number of the latter was, however, very few. Mr. Roberts was aware of this feeling, and to avoid any appearance of lording it over his brethren, he carefully refrained from any mention in his publications of his personal advancement to office, or from any reference to the position which he held as general superintendent. He published announcements of the conventions, but nowhere does he mention himself as occupying this office, fearing lest he might offend some of the brethren.

This organization of the Susquehanna Conference was destined, however, to make him trouble. It was assumed by some that he had transcended his powers, and they began to talk of "one man power." This, however, was limited to but very few. It was a source of very great trial to him, and a grievous disappointment to lose in any degree the confidence and sympathy of any of his brethren, especially of some with whom he had gone through severe trials. This, however, did not deter him from faithful adherence to his line of duty, nor did he suffer it in any way to affect

his spirit towards others or towards the work of God. He made it his first duty to keep his heart filled with love. He went through the summer laboring more earnestly, if possible, than ever before. He found the work prospering in the West. New charges were organized at different points, and the preachers and people were strengthened.

## CHAPTER XXII.

### FIRST GENERAL CONVENTION 1862.

DELEGATES were elected this fall at the second session of the Susquehanna Convention, and at sessions of the Illinois and Genesee Conventions, for the General Convention to be held at St. Charles on the 8th of October. This General Convention was far from being harmonious, inasmuch as the delegates from the Genesee Convention opposed the admission of those elected from the Susquehanna Convention, on the ground that the Susquehanna Convention was not legally established. They wished to refuse them admittance. This feeling threatened for a time to result seriously. We give his account of the matter as set forth in his own handwriting :

“The delegates appointed by the several annual conventions of the Free Methodist Church met at St. Charles on the 8th of October, 1862. We were called together at two o’clock. One of the delegates from the Illinois Convention, B. Hackney, was absent on a jury, and could not be present at the General Convention until the next day. It was proposed on that account to

organize temporarily, and defer a permanent organization until all the delegates could be present. Rev. L. Stiles opposed an adjournment. He said that the mere matter of organizing was not of sufficient importance to occasion any delay. We should organize, he urged, and be ready for business when all the delegates are present. Other of the Genesee delegates said their time was precious, they were anxious to get through as soon as they could. An attempt was made at organizing. When the credentials of the delegates from the Susquehanna Convention were read, Rev. A. Abell said that at the proper time he would object to their admission. An issue being raised, an adjournment was made until ten o'clock the next day, that all the delegates might be present. In the evening, O. P. Rogers, the reserve delegate of the Western Convention, arrived.

“In the five o'clock morning prayer meeting, all the delegates, except the Genesee, being present, it was thought best, to accommodate them, to call the service at half-past eight. A preacher was accordingly dispatched to them by seven o'clock, informing them of the change of time. Word was brought back that they said: ‘We have adjourned to meet at ten, and we will not meet till then. One man has not the power to call this convention together.’ At ten we met. The Genesee delegates wished to have the delegates from one of the conventions admitted by

virtue of their credentials, and regarded as the nucleus, and then they vote in the rest. The President decided that all who came with proper credentials were *prima facie* members, and should be so regarded for the purpose of organizing. After we were organized, if anyone held a seat improperly he could be deprived of it by the General Convention. Every organized body must be a judge of the qualifications of its own members. In this view of the case the Western delegates concurred. They urged that if there was any good reason for excluding the Susquehanna delegates, once organize and they would then exclude them. They pressed this point. They said repeatedly and emphatically: 'Come in with us and organize, and then if the Susquehanna Convention is not a legal convention, or if there is any personal reason why the Susquehanna delegates should not have a seat, we will help you put them out.' But the Genesee delegates refused to organize, though on the vote for secretary two of them put in ballots. After the secretary was elected and the General Convention organized, Rev. L. Stiles whispered to G. W. Holmes, a lay delegate from the Genesee Convention, and Mr. Holmes moved, 'That the Susquehanna delegates be admitted.' The President decided 'That the delegates have already been admitted by virtue of their credentials,' and that the proper form of the motion would be to move, 'That they are not entitled to



seats as delegates.' They refused to make the motion in that form. They talked the matter over at length. They said the only thing that divided us was the formation of the Susquehanna Convention. When the president remarked that that was not the main difficulty, that there were other things that lay back of the Susquehanna Convention that were the real cause of the difficulty, Mr. Stiles resented the remark, and asked, with a good deal of spirit, 'if their veracity was called in question?' He said that the only thing that divided us was the Susquehanna Convention. Mr. Hartshorn also said the same thing. The Western delegates urged that they should take their seats, and then make a motion to exclude the Susquehanna delegates, and if there was any good reason for excluding them, they, the Western delegates, would help them out.

"The following papers were offered and adopted on the 10th and 11th of October :

"The Free Methodist Church as a body, as well as this General Convention, is organized on the basis of the Discipline adopted at Pekin, August 23rd, 1860, and printed at Buffalo in 1860, under the title of 'The Doctrines and Discipline of the Free Methodist Church.' This Discipline is the outward, visible bond of union among us as a people.

"The delegates from the Genesee Convention are dissatisfied with the admission of the delegates from the Susquehanna Convention, and

refuse in consequence to participate in our action, and have expressed an intention to leave and go home.

“Therefore, we propose that inasmuch as we have come together on the basis of the Discipline that we act together on the same basis, make such changes as can be agreed upon by all, and where all cannot agree upon any change, then no change shall be effected.

“Adopted October 11th, 1862 :

“Whereas, the delegates from the Genesee Annual Convention handed in the book of records of said convention certifying to their election as members of this body; and whereas a part of them subsequently voted for secretary, and after we organized made a motion and speeches; and whereas they subsequently declared that they were not members of this body, and have accordingly absented themselves, and continue to absent themselves; and whereas they have withdrawn their book of records; therefore,

“Resolved, that we, the General Convention of the Free Methodist Church, consider them as withdrawn from this body, and that we proceed to the discharge of the duties assigned us by the church, whose representatives we are.”

After continuing in session from the 8th to the 16th of October, at St. Charles, the General Convention adjourned to meet at Buffalo, on the 4th

of November, 1862. Inasmuch as some of the delegates who were in attendance at St. Charles were not present, the reserve delegates from the Genesee Convention were seated in their places. Rev. Levi Wood in place of Loren Stiles and Titus Roberts in place of G. W. Holmes. Rev. M. N. Downing, who was at this time pastor at Buffalo, writes of this session :

“A number of delegates of the Genesee delegation declined to take their seats unless the General Convention would organize without the Susquehanna delegation, inasmuch as they believed the latter delegation was illegal, maintaining that the superintendent had no right to organize the Susquehanna Convention, stipulating, however, that if the General Convention would thus organize without the Susquehanna delegation they would consent that the legality of the organization of the Susquehanna Conference should be passed upon by the General Convention. Benjamin Hackney, delegate from the West, a man of prominence who had been a member of Congress, arose and said that much as he loved the Free Methodist Church, he would see it split in two in its infancy before he would compromise on a principle of righteousness. He maintained that the Susquehanna Convention was legally elected, and that in the absence of any specified law governing the organization of annual conventions, the general superintendent

had the right to organize the Susquehanna Convention, and that the Susquehanna delegates on presenting their credentials should be admitted. Thereupon Rev. Lorin Stiles and Asa Abell, ministerial delegates and the lay delegates withdrew, the reserve delegates taking their places."

This action caused very strong feeling which manifested itself positively a little later.

This body met under the designation General Convention ; before its adjournment it adopted the name General Conference.

## CHAPTER XXIII.

### THE LAST OF THE SUSQUEHANNA QUESTION.

THE Genesee Annual Convention, that was held at Albion, the 18th and 22nd of September, was a somewhat stormy time; the principal occasion being with reference to the admission of some to the convention. Because of the dissatisfaction, emanating largely from the Susquehanna matter, confined, however, to a small majority, an attempt was made to call a second session of the Genesee Convention, to meet at Perry, 4th of November. This call was issued by Rev. Lorin Stiles, Asa Abell, G. W. Holmes and H. Hartshorn. The evidence in hand as to its existence is the copy of the following letter, addressed to these brethren, which reads as follows :

TO THE MINISTERS AND MEMBERS OF THE FREE  
METHODIST CHURCH, CONVENED AT PERRY,  
NOVEMBER 4TH, 1862, AT THE CALL OF REV.  
L. STILES, JR., AND REV. A. ABELL, G. W.  
HOLMES AND H. HARTSHORN.

*Dearly Beloved Brethren :*

I should have been glad to have met with you, and should have made arrangement to do so, had I known in time that you had been called together. I was in

the same village with the brethren who called you together at the time when, I suppose, they decided to do so. They said nothing to me about their intentions; nor did I learn that they had issued a call until one week ago last Saturday. I learned the fact incidentally. My engagements are such—the General Convention having adjourned to meet at Buffalo the same day—that, very much to my regret, I cannot meet with you. From what I have heard, I gather that the object of those who have called you together is to procure a condemnation of my official action. If such is the case, it appears to me that I should have been consulted in reference to the time. “Doth our law judge any man before it hear him, and know what he doeth.”—John vii. 51. Does Christian candor require any less than that you should suspend, not only any formal decision bearing upon my official acts, but even the formation of your own private opinion, until you hear what explanations I have to make? Could common candor, to say nothing of brotherly love, ask you to form and express your judgments upon matters affecting deeply the interests of our infant church upon one-sided representations? I am aware of the successful efforts that have been made among you to excite prejudice against me; but you owe it to yourselves, as well as to the cause of God, to lay aside all prejudice as far as possible, and to defer all action in the premises until I can have a fair and full hearing.

Precipitous measures will sensibly injure the cause of God, whereas no possible harm can come by your waiting until the regular session of our convention, acquainting yourselves in the meantime, as far as possible, with all the facts of the case. “He that believeth shall not make haste.” I have endeavored to perform all my official duties as superintendent of the Free Methodist Church with fidelity and love, in meekness

and humility. I have studiously avoided everything that could excite envy or jealousy in anyone. I have never published myself in any of the periodicals as occupying an official position, and have been careful not to injure the feelings or reputation of any among you.

In organizing the late General Convention, I took the only course that, as it seems to me with my limited knowledge of parliamentary usages, it was proper for me to take. The Discipline (chap. 2, sec. 2, par. 1, p 34) prescribes how the general convention shall be composed. Persons coming with credentials duly certified are, as it appears to me, entitled to a seat until an organization can be affected. Then, if any one holds a seat to which he is not entitled, the General Convention can deprive him of the seat improperly held. I so decided. In this decision I am sustained by the highest authority on parliamentary usages. The Constitution of the United States says: "Each shall be the judges of the election returns, and qualification of its own members (art. 1, sec. 5, par. 1)," The president does not say who shall have a seat in the Senate; nor the Senate who shall sit in the House. The representatives from New York do not, in their local capacity, say whether the representatives from Illinois shall be admitted or not, but all who hold certificates of election are enrolled, and the house is organized, and then after the organization is effected, if anyone hold a seat improperly he is excluded. I am charged with "an usurpation of power, such as was never exercised by any bishop, or by any number of bishops, in the history of Methodism," whereas the real ground of complaint is my refusal to usurp the power belonging to the General Convention alone, and on my own prerogative exclude from their seats persons whose credentials as delegates from an annual convention had been pre-

sented and read. This power, I believe, belongs to the General Convention alone ; but because I did not usurp this power I am held up in an odious light, and charged with unprecedented usurpation. After we were organized, Brother Stiles whispered to Brother Holmes, and the latter made a motion : "That the delegates from the Susquehanna Convention be admitted." The motion I decided to be out of order in this form, as they had already been admitted by virtue of their credentials. I stated that a motion to the effect that the delegates from the Susquehanna convention are not entitled to seats would be in order. But no one would make it. The Genesee delegates argued the case at length, but failing to carry their points they left. Before they left, however, I presented to them in open convention the following proposition : "The Free Methodist Church as a body, as well as the General Convention, is organized on the basis of the Discipline adopted at Pekin, August 23rd, 1860, and printed at Buffalo, in 1860, under the title of "The Doctrines and Discipline of the Free Methodist Church." This Discipline is the outward visible bond of union among us as a people. The delegates from the Genesee Convention are dissatisfied with the admission of the delegates from the Susquehanna Convention, and refuse in consequence to participate in our action, and have expressed their intention to leave and go home. Therefore, we propose that, inasmuch as we have come together on the basis of the Discipline, that we act together on the same basis, make such changes as can be agreed upon by all, and where all cannot agree upon any change, then no change shall be effected. The Genesee delegates took no notice whatever of this proposition. If they had desired the preservation of the Free Methodist Church, essentially as organized, would they not have accepted this proposal? Any



small, needful changes would, no doubt, have been acquiesced in unanimously by men of piety and love of peace. But under this proposition an attempt to revolutionize the church could not have succeeded.

The "usurpation of power" complained of may refer to the organization of the Susquehanna Convention. But was this any usurpation? The first question to be settled is this: "Had the superintendent, prior to the meeting of the first General Convention, the right to organize any annual convention? The Discipline does not in express words make it the duty of the superintendent to organize conventions. Nor does it say he shall not. Nor does it make it the duty of anyone else to organize annual conventions. In the M. E. Church annual conferences are made by the General Conference. But this usage could not obtain in our case, for we had no General Convention, nor could we have any until annual conventions were formed, as the General Convention is composed of delegates elected by the annual conventions. The General Convention could not organize annual conventions in the first instance. Who, then, should do it? The Discipline does not say in express terms, but it makes it the duty of the superintendent to preside over the annual conventions. It is a maxim in the interpretation of law, that a requirement to do anything carries with it the right to do everything that is essential to the doing of the thing required. This is common sense and common law. A command to a general to lead an army across a river implies the right to bridge over if there is no other way of crossing.

The Discipline says (chap. 3, sec. 1, par. 2, p. 46) that it shall be the duty of the superintendent to preside at the annual conventions. But how can he preside over an annual convention until it is organized? It seems plain, then, that in the absence of any other provision

for organizing an annual convention, the superintendent has an unquestionable right to do it. Nor can this with any fairness be said to be setting a dangerous precedent, for the first General Convention could, and undoubtedly would, make provisions for organizing annual conventions in the future. The superintendent organized the Genesee Convention in the same way. Some brethren presented credentials as delegates from Free Methodist Societies, or from persons who desired to be organized into Free Methodist Societies. By virtue of their credentials they were organized as members. They then by vote admitted the preachers. The Western Convention and the Susquehanna Convention were organized in the same way. In no case did the superintendent say what preachers should, and who should not, belong to an annual convention; nor, as we judge, has one annual convention the right to say what preachers shall belong to another annual convention. Some have assumed that when the Discipline was formed, it was contemplated by those adopting it to have only two annual conventions until after the General Convention. But this is mere assumption without the shadow of proof. Nothing of the kind is in the Discipline. Nothing of the kind was said in the Pekin Convention. The Discipline plainly implies that there might be more than two. It says (chap. 2, sec. 2, p. 34): "Each" annual convention. Had only two been meant it would have read "both" annual conventions. The small number of delegates of which the General Convention would be composed, on the supposition that there are to be but two annual conventions, plainly shows that in the judgment of those who formed and adopted the Discipline, there would be more than two annual conventions prior to the first General Convention.

The Susquehanna Convention was formed in good

faith for the purpose of spreading the work of God, and for good and sufficient reasons, as I believe I can satisfy any unprejudiced mind. But suppose there had been any irregularity in forming this convention, is it not fully justified by the fact that we are in a formation state? Many irregularities have been tolerated among us, and justified on this ground. The church at Albion was formed without asking of these received as members the questions required by the Discipline (chap. 1, sec. 3, p. 32). The delegates to the General Convention elected by the Genesee Annual Convention were elected contrary to the express provisions of the Discipline. The Discipline (chap. 2, sec. 2, par. 1; p. 341) requires that the ministerial delegates should be elected by the ministers in full connection. But probationers and supplies were allowed to vote. The Discipline says that the ministers should elect their delegates and the laymen theirs. But all voted together. If the plea that we are in a formation may cover in the administration at Albion, and in the action of the Genesee Convention irregularities, that were not necessary, and that are in conflict with express provisions of the Discipline, shall the benefit of that plea be denied to me when I organized annual conventions in the only mode in which under the circumstance they could be organized? Will you justify others in violating plain provisions of the Discipline when there is no necessity for it, and then in order to procure my condemnation, have recourse to the usages of another church which has long been in existence? Where is the justice, the charity of such a course? Can men of God act thus inconsistently and uncharitably.

I have only touched upon a few leading points bearing on this matter. I have written in great haste, surrounded with company and crowded with cares; but I trust I have said enough to lead you to pause in your

verdict until you have heard the matter presented on both sides.

May the Lord bless you and lead you aright, and send peace and prosperity in our midst.

Yours affectionately in Jesus,

B. T. ROBERTS.

This clear and courteous presentation of the case had weight. The matter of a convention was dropped. Surely the infant church had no quiet birth, nor gentle cradling; foes without and dissensions within must alike be met, and in a Christ-like spirit, exemplifying the grace that was preached.

This disturbing Susquehanna matter was not, however, allowed to drop just yet. One more trial must be had before this question was settled. The Genesee Convention in 1863 met at Parma, N. Y. Because the discipline had been amended at the General Convention in the year preceding, in which the delegates from Susquehanna had a seat, a minority headed by John W. Reddy objected to having the superintendent preside over its sittings. But how to organize legally they did not know, for he was present. It was a curious sight, doubtless, to see him sitting quietly by and submitting in meekness to have his position canvassed publicly. Finally John W. Reddy ventured the astounding request: "Would he not permit the convention to do its work without him in the chair?" A gentle, but

firm, "No, Sir," made it manifest that meekness and strength are not incompatible. To appease the minority he consented to a compromise, as he knew how to do when there was no principle at stake. He soothed their ruffled feelings by consenting to use the discipline as originally adopted, not as amended by the General Convention, of which the obnoxious Susquehanna delegates were a part. This action, I believe ended this incident.

## CHAPTER XXIV.

### LETTERS AND EXTRACTS FROM DIARY.

THIS was a period of most engrossing labors and of severe trials, inseparable, perhaps, from a work of such character. But in the midst of temptations, labors and trials Divine grace did not fail him.

The following letters reveal the spirit with which these difficulties were met. To his wife he writes :

“NEW YORK, Feb. 14th. 1862.

“Yesterday afternoon after writing you, I called with Brother Newton at Brother Belden’s. He was very glad to see me, and seemed just as he did when at camp-meeting. His wife is a good solid, plain women, and they have quite an interesting daughter of about fourteen. He feels anxious to have us obtain a footing here. Last night I stayed with Brother McCrossan — found them all well and glad to see me. I went with them to prayer-meeting and the Lord opened the way for me to exhort. After meeting the preacher and some of the brethren came to me and wanted me to preach next Sunday evening, and hold meetings with them next week. I invited the preacher, Rev. Mr. Mead, to call on me at Brother McCrossan’s this morning. He did so and I told him all about our matters. He

still desired me to preach and I think the Lord must be in it and will cause good to grow out of it, and I think I will do so. His church is the De Kalb Avenue, where Brother Ives held meetings last winter. You must pray for me that God will own my labours as never before. I am looking to Him and He blesses my soul. The Lord will, I believe in some way, give us a footing in this city ere long.

“Sister Newton is a helpful woman and walks with God. Sister Wm. Belden is one of Brother Purdy’s converts, and she gives it straight and rough ; as the Lord leads her.

“I have not heard from you since I left home, but feel anxious to. I pray for you and the dear children often. Tell them they must be good for my sake and be very kind to you and Cornelia and to one another.

“Your affectionate husband.”

“May 2nd, 1862.

“I came here to Spencerport to take the seven o’clock train but it did not stop, so I had to wait till ten. I preached Wednesday night at Parma Centre—had a good time ; and last night at Hoosack, at the General Quarterly Meeting. It was very rainy and there were but few out.

“Brother Terry has received a mighty baptism—is well and says he feels like a new man. Brothers Stiles, Brooks, Hard and Tinkham are at the General Quarterly Meeting ; but there are

only Sisters Latta and Martin and Father Warren of the members that have yet come.

“I am feeling very well in soul and body, much better than when I left home.

“Darling you have a great work to do for the Lord, and I pray often for you that you may have all the grace you need. You must look up and keep blessed and not be tempted. I want you to continue to pray about the printing. I do not want to get out of God’s order again. It makes such confusion when I do. Look after your mission and have the brethren get new seats. I love you very much. Write to me at Syracuse.

“Your affectionate husband.”

“BINGHAMTON, Dec. 29th, 1862.

“I was very glad to receive yours on Saturday. We found you did not come on the cars, and your letter relieved me of a great deal of anxiety. I feel satisfied in your not coming. The Lord bless you and your labors in Syracuse. I have felt a good deal since I have been here like going to Syracuse, and get Brother Hicks to go with me to some of the wealthy men and see if God will not open their hearts to give enough to build a free church, not a Free Methodist Church, but a free church. It seems to me God wants *free* churches in all our cities. Let us look to Him for direction.

“We have had a good meeting here — the best



one I have held since Convention. I am trying to seek the Lord with all my heart; but it has seemed to me some of the time that I should die. The first twenty verses of the sixty-ninth Psalm expresses my experience better than I can tell you. I know you pray for me; for I feel the effects of your prayers.

“I go from here to-day to Corning, and expect, the Lord willing, to be back in Buffalo the 2nd of January. I cannot hardly bear to go back to Western New York. If there was a good opening in New York or Philadelphia, I should be glad to go; but I mean to let the Lord lead me. Some want that I should come here and hold a protracted meeting. I may do so in a few weeks.

“Sister Dunning’s health is quite poor, but she has been very much blessed at these meetings. Brother Bronson from Carbondale was also here. He is getting along well. Sister Blatchley is doing well—same as she used to. Brother Perry is well and is getting on well, so also is Brother Guion. The meeting, has I trust, done some good. I love you, my precious one, very dearly—never so much—also our precious children. I hope God will spare them to do the work that I seem to get along with so poorly. Give my love to Sister Anderson and Catherine, Brother and Sister Hicks and Vina; and kiss dear little Samuel for me.

“Your affectionate husband.”

“*P. S.*—Sister Gorham attended the meeting all through, and appeared greatly interested. I was told that she said last night that if I held a protracted meeting she would attend and get religion.

“She told me she wished I would hold one, that she would attend and help all she could.

“Write to me, so that I can get a letter at Buffalo when I get home.

“Yours affectionately.”

“BINGHAMTON, Feb. 2nd, 1863.

“Reached here safely about seven o’clock Saturday evening, had rather tedious journey. Train stopped at all stations, and we had to wait over an hour or so on coming. Preached in the afternoon from ‘Examine yourselves’ and invited those forward who were not saved. Six came forward, among them Sister Sparks and Sister Gorham, both got help. In the evening preaching from 1 Cor. 13:3 ; and nine came forward—three got out clearly, and we had quite a victory. I believe God is about to do a great work here. I should like very much to have you here.

“There is a letter on my table from Brother John Dunckle, I commenced reading it, but had not the courage to go through. He thinks I was very wicked in not going to my appointment there the last time. I did go to Fort Plain as I wrote him. There was no one there to meet

me. The stage was full and would not take another one, except they would go through to Cooperstown. The roads were muddy—it was dark and rainy—I was very tired and sick at heart. So I took the cars and went back to Rochester. I wish you would read the letter and make the best defence of me to him you can. I do hope the Lord is not going to let me lose all *all my friends*.

“It occurred to me yesterday that you and I as soon as I get through here should make a trip East, having meetings along on the way at Batavia, Chili, Rochester, Rome or Clyde, Cazenovia, Nelson, Utica, Albany, and perhaps New York. Pray over it and think of it.”

“BINGHAMTON, Feb. 8th, 1863.

“I have got up, made a fire, bathed, prayed, and on looking at the watch I find it wants twenty minutes of three, as I do not feel like sleeping I thought I would write you a few lines. “Yesterday was the best Sabbath I have seen in a long time—indeed I do not know that I ever saw a better. I know you were praying for me. On Saturday night I gave out that the Lord willing we would have Sabbath morning an experience meeting—that is a meeting for people to experience salvation. At the opening I was led out a good deal in talking—the Lord helped me and blessed his truth. Sisters Gorham, Sparks, and a good many of the Court str at

pilgrims were there. After speaking I invited those forward who wanted to get saved, quite a number came. The Spirit was poured out upon us; and we had such a time of salvation power as I have not seen in any church for years. Indeed I do not know that I ever saw anything much ahead of it. Brother Cook got clear out and was so filled with the Spirit that he could not contain himself. He and Brother Guion and Brother Severson were all on the floor at once, walking and shouting and praising the Lord. Sister Sparks was very much blessed, and I do not think there was one in the room but that felt a touch of divine power. In the afternoon Sister Dickinson from Marathon—the young woman of whom you heard Brother Thurston speak as having a call to preach, talked to us in the name of Jesus. She is a modest appearing, devoted young woman. She reminds me some of Sister Freeland. She spoke well and the Lord helped me exhort after her.

“We had another time of salvation. In the evening the multitude came together and the house was very crowded and a good many had to go away, for they could not find room. The text given me was Rev. 21:8. I was very hoarse at first, for I have the hardest cold I have had for years, but after a little the Lord gave me my voice, and I was drawn out to preach as I never did before. The people seemed spell-bound, and some dodged literally, as if they were afraid of

getting hit. A few came forward to seek salvation, and one felt that the Lord converted her. I was too tired at night to sleep and so I got up and wrote you this letter.

“God has commenced a gracious work here and I pray that it may go on until multitudes of souls are saved.”

The following extracts from his diary throw a vivid light on his work during this period :

“January 2nd, 1861.—In the meeting this afternoon, there was a great deal of divine influence. A very respectable-looking old lady said that she had been for fifty years a member of the Episcopal Church. Yesterday she was convinced that she had no religion, that she was a mere formalist. The devil told her that she should not speak, as she belonged to another church. But she became greatly convicted and went forward. In the first season of prayer the Lord set her free. She arose and shouted, and clapped her hands, and praised the Lord. ‘I am a formalist no longer.’ Brother Alanson Reddy preached in the morning. In the evening I preached to a large and attentive congregation from, ‘Are they not all ministering spirits?’ After sermon we had the communion, and after that a precious season of testimony.

“January 3rd, 1861.—Brother Bacon, of Otto,

preached this morning at half-past ten. He is young in the work, but has piety, sense, a fine voice, and will, I doubt not, if faithful to God. yet make an eminent preacher. Several professed to be saved to-day. The afternoon prayer-meeting was a time of power. Some four or five were justified or sanctified, as we had good reason to believe.

“Dr. Curry preached in the evening from a portion of the Lord’s Prayer. At the close he organized a Free Methodist church. An aged sinner, a Mr. B., objected to his wife’s joining without the consent of her preacher. He was in the gallery and spoke out, and then came down and rushed up in front of his wife and forbid her being received. Quite a scene of confusion took place. Order was restored, and they were received into the Free Methodist church.”

“January 4th, 1861.—Went across Point Peter, over Forty, to East Otto. The country is one of the wildest, most romantic regions that can be found in this part. The banks of the creek are over a hundred and fifty feet high, I should judge. A little stream falling over the bank froze into beautiful icicles, and a nice screen of ice was formed. We went by sleigh—roads very good.

“We commenced the meeting at East Otto at eleven. The congregation was small. But we had a very good meeting. The Lord was with

us, and assisted as I tried to urge people to trust not in numbers, or wealth, but in the living God."

"January 5th, 1861.—Dr. Curry preached last evening, and left this morning for home. My father preached at 11 A. M. from 'Be ye steadfast.' I exhorted. Nearly all the members or professors spoke. There is a great weakness of faith among the pilgrims. The M. E. Church here used to number 176 members, and was a strong church. They have expelled four members for being Nazarites. Thirteen others have withdrawn. The balance of the church are very low in religion. I have seldom ever been in a place where there is so little religious influence. The young people appear to have lost all restraint. It is a wealthy farming community, but the young people seem lost to all sense of propriety. In the evening the house was crowded, and the preaching was listened to with marked attention. The Lord assisted me in bearing a plain testimony. The Baptists kindly gave us the use of their house, taking up their meetings to-morrow that our services may be continued."

"January 6th, 1861.—At East Otto. We had a love feast in the Baptist church at 9 o'clock. We had a very good time, but the meeting was greatly interrupted by people coming in.

"At half-past ten I preached to a very crowded house. The Lord especially blessed me and the

people, as I endeavored to show the privileges belonging to those who could rightfully claim God as their Father.

“After sermon, I organized a Free Methodist church of fifteen persons. The Lord was with us. The communion that followed was a gracious season. In the evening the house was very much crowded. The young people during the first season of prayer clapped their hands and behaved very disorderly. I was afterwards informed that the disturbers were mainly the children of members of the M. E. church. I re-proved them and we had good order, and the preaching was listened to with marked attention. A good deal of feeling was manifested, and two came forward for prayers.”

“January 8th, 1861.—Brother Woodruff took Mrs. R. and myself to Great Valley. We passed through Ellicottville about 2 P. M. In the jail here lies a man convicted of the murder of his wife. He had been married about three months. Prior to his marriage he had courted another young woman and had been refused. She moved to the West, and, not knowing of his marriage, wrote him that she had changed her mind and was willing to wed him. On learning this, he and his family resolved to put his wife out of the way. One day, as she was at her father’s, he asked her to walk with him in the woods in rear of the house. They went into the woods, where



he was joined by his father, mother and sister. He threw her shawl over her head, drew one corner around her neck, and, with the help of his father, strangled her. She screamed, and begged them not to kill her, as she was not prepared to die. The husband's courage failed, and his father said it would not do to give it up, and he finished her. Since he was confined in jail the husband has made a confession."

"January 8th, 1861.—Rev. W. Gordon took me in his buggy from Peth, in Great Valley, about six miles on the way to Tunungwont. I walked the balance of the way to Livingstone, about five miles. Here is an old fort, circular in form, the back about two or three feet high. On it were growing large pine trees. I stopped at Brother J. E. Beardsley's. A railroad is commenced from the N. Y. & Erie R. R. to the coal mines. The track is laid for about ten miles.

"In the evening I preached to a large, respectable and intelligent audience. The Lord has a precious people in the Tuna Valley.

"Rev. Job Miller withdrew from the conference last year, and is preaching here. God is with him. I met him with a colored preacher by the name of Coutre. He has one of the finest voices for a public speaker that I ever heard. Several subscribed for *The Earnest Christian*. I was highly pleased with my visit to this new region."

“January 9th, 1861.—Went to Alleghany. Found Mrs. R. well, and heard from home, all are well. Took dinner at Brother Bascom’s. After dinner, went to Olean to Brother Brooks. He and Brother Nobles have been received back into the church on probation. They were wickedly expelled and privily restored. The state of religion is low at Olean.

“Brother I. C. Kingsley has joined the Presbyterians. He is in Urbana, Ohio, awaiting a call.

“The Olean people tried an injunction that the Regency got out upon. It was decided that the trustees hold the property, and that they hold the right to employ whoever they please to preach for them. Yet after this decision the conference preachers induced them to submit to their tyrannical sway. Brother Brooks feels bad. His confidence in the preachers is not increased.”

“January 10th, 1861.—Called at Bro. Noble’s. Found the usual complaint of a want of religion. He was not in. At Mr. Boardman’s met with a cordial reception. They regret the indecision of the Olean pilgrims. Prayed with them, and especially for their son, a young man without religion, who has been sick for two or three months. Called at Brother Blackman’s. They, too, feel discouraged. ‘Holding on to the church’ does not seem to promote the spirituality of the pilgrims at Olean. A greater declension in spirit-

uality has not taken place anywhere within the range of my acquaintance. Our meeting at Alleghany commenced with a good attendance, especially from abroad. But, O, how we need a mighty outpouring of the Spirit of God upon us. I tried to preach, but did not follow the Lord fully in the opening exercises, and the meeting suffered in consequence. We had a season of prayer, but no special victory was gained."

"January 11, 1861.—The meeting at Alleghany is increasing in interest. At the morning prayer-meeting, some two or three came out in the blessing of holiness. Brother Job Miller preached in the forenoon. He is a good man, a man of faith, and of the Holy Ghost. He belonged to conference about three years, but felt that he could not have the shackles upon him. He withdrew last year, and is now preaching in the Tuna Valley. The Lord gives him favor with the people.

"Brother John W. Reddy preached in the evening. He is a good preacher, makes his preparation with care, but greatly needs more of the unction of the Holy Ghost. Brother Hudson exhorted, and several came forward. Three or four professed to find the forgiveness of their sins in the prayer meeting which followed.

"News came that South Carolina has commenced war on the United States, by firing upon a steamer sent for the relief of Fort Sumpter."

“January 12th, 1861.—This has been a very hard day to me. The temptations to which I have been subjected are of the most trying character.”

“January 13th, 1861.—The love feast was very good, but would have been much better if the people had come in season. The morning was very cold.

“The Lord helped me in preaching much more than I had reason to hope. The congregation was large and attentive. It appeared to me that many were deeply convicted. A communion season of interest followed.

“In the afternoon prayer-meeting, two went forward at first. Others kept coming at intervals, until some six or seven grown persons, and as many Sabbath-school children were at the altar pleading for mercy. Two or three gave evidence of having obtained pardon. They were very much broken down. In the evening, over a dozen adults were forward. There was a want of power among those praying, but I trust the good was done.”

“January 14th. 1861.—We started for home this morning with Brother Hudson’s people. Brother Charles Hudson remained at Alleghany to assist in meetings. Brother Curry intends to continue the effort. There is one of the best prospects for a revival that I ever saw. Brother

George Bascom, at whose house we were kindly cared for, was much affected when we left. He promised to do his duty.

“We went to Cadiz, took tea at Brother Seward’s. Some six or more, who were read out of church last year, were this year read in by Rev. E. J. Sellick. They are trying to hold on to the church. Wherever this is the case, the people inevitably lose their spiritual power. I preached to a very good congregation, but did not have much liberty. There seemed to be a great resistance to the truth. I was discouraged at the prospect there for salvation.”

“January 15th, 1861.—We started early from Cadiz for Wales. Passed through a region where the farmers cultivate hops extensively. Went to Brother Fuller’s, in Wales, about thirty miles, before we stopped. Brother Fuller took us to Brother Parker’s, at Spring Brook. They have meetings occasionally during the winter at his home. His daughter has been converted. They have organized a Free Methodist church, taking all the members but two or three. They have no Methodist Church at Spring Brook, but hold meetings at Brother Parker’s and at the school-house.

“Brother Hudson has preached for them some. He stays at Alleghany to help them for a week. He ought to be out in the work devoting all his time to the salvation of souls.”

“January 16th, 1861.—We reached home this morning about 11 A. M. Brother Parker took us in. It rained most of the day.

“We found our dear family well. Letters are coming in pretty well for *The Earnest Christian*. My hands are full. The Lord blesses my soul and keeps me in perfect peace.”

“January 17th, 1861.—Have been very busy in writing for *The Earnest Christian*. The Lord blesses me very much in writing.

“Letters come in asking for help in various directions. At White Haven, Pa., they have organized a Free Methodist church. At Nelson, N. Y., they want to organize.”

“January 18th, 1861.—At home, writing most of the day. I have felt more of the presence of the Lord than when I have come home of late. Our outward temporal matters look discouraging enough. We felt that a free church was needed in the central part of this city. We saw no way to do it but by turning in our house. This we did cheerfully. Our friends encouraged us to look for help. Some was signed at Bergen, Pekin, etc. But little comparatively has been paid in. We have had to pay repairs, interest, etc. We have put into that church, after giving \$1,000, about \$1,100. This I owe, and the want of it embarrasses me a good deal. But the Lord will bring us through. Our trust is in Him. I

will not be troubled after doing my duty. Lord, let me have Thy presence and favor.”

“January 19th, 1861.—My faith is being sorely tried, but I will hold on to the Lord. His promise has never yet failed. But I feel so deeply my unfaithfulness and sinfulness in the sight of God that it sometimes seems hard for me to claim the promises. My fear is that I do not meet the conditions. I try to do all I can, yet I do not feel satisfied with the way in which my time is passing. I am not idle, and yet it seems as if I accomplish but little. Lord make me diligent, active, useful, devoted. I want to be ‘filled with the Spirit.’ I will do the will of the Lord, if He will only give me His light and His help.”

“January 20th, 1861.—In Buffalo. There was but a small congregation. There seems to be so much reproach in even attending our church, that people do not even dare to come in daylight. It was a cold day, and the walks were very slippery.

“I preached down town in the morning, and was blessed some in my own soul.

“Brother Mathews preached at Thirteenth Street. During his sermon Brother C. interrupted him several times. Mr. K. joined in, and confusion followed. The Lord kept Brother Mathews. Mr. K. used to enjoy religion; but he backslid, and now for over a year he has been trying to grow up into it. He is not will-

ing to repent, but wishes to pray and speak, and drink a little whiskey and beer. He is greatly afflicted because the people do not have confidence in him. If the preaching is close he thinks it is aimed at him."

"January 21, 1861.—There are several local preachers in Buffalo who are very dry and very conceited. They kill the meeting whenever they take the lead. The church is owned by Mr. K., who makes Brother C. his trustee. The house may be closed against us, but we will all go straight.

"At the prayer meeting at our house, the Spirit of the Lord came down in power upon the people. Several were greatly blessed. One was reclaimed.

"The Lord is blessing me with great peace, and enables me to work and accomplish more in the same time than I ever could before.

"Many things look discouraging, but the Lord lifts up my head and keeps me full of courage.

"The debts of our church are pressing upon us, but I trust we shall be able to struggle through."

"January 22, 1861.—Have had a good time in writing this morning.

"At half-past twelve P. M. I took the stage for West Falls. Mrs. Roberts and Sister Kendall went with us. Stopped at Brother Perry's.

"In the evening we had a very good meeting



in the hall. Many of those who were saved when Brother Kendall was there are holding on. Some, in trying to be 'loyal,' have lost ground. The Regency, to put down the pilgrims, joined in with the Campbellites. They thus succeeded in driving the pilgrims out of the union church. The Campbellites rallied, and took the election in their own hands, and now the Methodists have but one trustee in the board. Brother Metcalf, appointed to labor here, has been here but a few times, but gives good satisfaction.

"Dr. Curry and Sister Bascom write that the work is going on in power at Alleghany. Thirty-five have been converted, and the community generally is under conviction.

"January 23, 1861.—Brother Doty took me in his cutter from West Falls to Collins Center. Brother Terry went with Mrs. Roberts and Sister Kendall to Alleghany. They sent for Mrs. R., and were very urgent that she should go and assist them.

"We reached Collins just in time for preaching. The Lord helped me very much in trying to preach upon the necessity of their being established in holiness.

"In the evening the house was very full, and the Lord helped me very much."

"It rained this morning, yet the attendance at the love feast was very good. There were a good

many clear testimonies of the power of Christ to save unto the uttermost.

“I was greatly blessed in preaching, and the word took hold. The sacramental service was a precious time. We gave an opportunity for any to join the Free Methodist Church that desired it. It was a trying time. The brethren and sisters knew that if they joined, they would cut themselves off from the sympathies of many whom they had long loved. But they felt that God called them to take the stand. Fourteen united. They were greatly blessed. One fell—several could scarcely stand. There was no time during the meeting where so much of the Spirit seemed to be present.”

“January 25, 1861.—Took the train at Evans at 10.52 A. M. for Buffalo. Found the children well. I attended to the letters, read proof for *The Earnest Christian* and wrote for it. I worked until after eleven, and retired, but was so nervous that I did not rest well. The anxiety about getting up to-morrow morning in time to take the six o'clock train kept me awake.

“Subscribers for *The Earnest Christian* are coming in better than I feared.

“The financial load upon me is felt sometimes as I go to Buffalo; but the Lord keeps me. I have not yielded to temptation this time, as I have too often under such circumstances. Lord, keep me true to Thee.

“At Thirteenth Street Brother Cox seemed ashamed of the course he took in relation to Brother Mathews, and nothing was done towards closing the house.”

“January 26, 1861.—Took the cars at 6 A. M. for Medina. Brother Wilson took me to Lyndonville. Here, about five years ago, a powerful revival of God’s work took place under the labors of Brother McCreery. Many of the members experienced full salvation. Here was one of the strongest pilgrim bands there was in the whole country. But they have been frightened and bought, cajoled and whipped, until the number of those who can be relied on is very small. The Lord blessed me very greatly in preaching this afternoon. The congregation was good, and we were all melted down before the Lord. In the evening we had a very good prayer-meeting. Some found, we trust, the blessing of holiness. Brother Wilcox is doing good service here.

“I heard to-day that Brother Brooks and about seventy of his members have left the M. E. and joined the Free church.”

“January 27, 1861.—The love feast commenced before nine o’clock, and was a most precious time. At times the Spirit came upon the people in mighty power. Some shouted, and some leaped for joy. There was a deep feeling all over the house. Seventeen came forward at the close and joined the Free Methodist Church. It

was a very free time. The Lord helped me in trying to preach, though I am not certain that I hit upon the right text. There was an appearance of deep feeling all over the house. About eighty came forward to the communion. At times the people were so blessed that we could hardly go on with the service.

“In the evening, I preached in the school-house at county line.

“The pilgrims here have been shut out of the church. They held prayer-meetings after they were forbidden to by ban of the trustees. Several men and women were arrested with a warrant for breaking open the house,”

“January 28, 1861.—The warrants were sworn out and kept several days, and served the afternoon of the day that Brother Stiles was to preach, so that the people could not go to hear him. Another time the pilgrims had warrants served upon them on Sunday. An injunction was finally sworn out by the Regency party, and the title to the church remains to be tested,

“I reached home to-day about twelve o'clock. Found all well. Brother Mathews has commenced meetings in the central portion of the city. Received a letter from Mrs. Roberts. The work at Alleghany has received a check. A young man, one of the converts, has become deranged, and the devil makes great use of it. Under such circumstances the people of God

ought to cry out to Him more mightily for help. But they too often wilt down and get discouraged, and Satan triumphs.

“Worked after I reached home on *The Earnest Christian*.”

“January 29, 1861.—Finished reading proof on February number of *The Earnest Christian*. The Lord blesses me in all my labors upon this work. It was with fear and trembling that I started it, but, by the blessing of the Lord, it is likely to succeed.

“The Lord has in a wonderful manner kept me thus far by His mighty power. The temptations with which I have been assailed are losing their power. Under the most depressing circumstances I have been kept joyous in the Lord.”

“January 30, 1861.—Wrote letters to Dr. Redfield, Mrs. Huntington, Sister Beckwith Brother C. D. Brooks, etc. Wrote wrappers. At three P. M. took the train for Alden. Thence Brother Tompkins took me to Akron. It was a very cold, blustering day. When going over the hills from West Falls to Collins I tied up my face for the first time this winter.

“At Nelson I found that our brethren had engaged the Presbyterian church. It was a very cold night, and when we got there the fire had just been made. The stove stands in the hall. The congregation was very uncomfortable. I

tried to preach, but it was a cold time throughout. I found there were meetings given out only for evenings—Thursday night at Richville, and Friday night at Akron again. But we appointed a meeting to-morrow at ten, in a room the pilgrims have hired.”

“January 31, 1861.—We had a meeting at Akron in a shoe shop that our brethren have hired and fitted up for meetings. There were from twenty to twenty-five persons present. The Lord helped me some. In appointing this meeting the brethren evidently did not expect to have much done except, perhaps, have some prejudice removed by two or three good sermons to large congregations. O, what a dread there is of the reproach of Christ, and what a desire to be somebody in the estimation of the world. We need close work among our pilgrims. In the evening I preached at Richville to a large congregation. The Lord helped me, and it seemed to me that there might be a good revival here if the proper effort was put forth. But how few ministers there are who know anything about their appropriate work, the promoting of revivals.”

“July 6, 1861.—We started early this morning and went to Alleghany, stopping at Machias for dinner at the tavern,

“The camp-meeting was held within about eighty rods of the village. Brothers Stokes,

Abell, Gorham, Cooley, McCreery and A. Reddy were there. The meeting does not move off very harmoniously. Sister C. and the Nazarites think that Dr. Curry put the bands on at the commencement of the meeting. They say they could have no freedom at the altar. So they commenced ring meetings by themselves. These at first were held inside the circle of tents.

“This evening Brother Cooley preached. Lydia White prayed and consecrated the altar and the stand anew to the Lord. She said in her prayer that it had been consecrated to the Lord, but the devil had got possession, and now they consecrated it anew to God.”

“July 7, 1861.—This is a very pleasant day. There were 2,000 or 3,000 people, I should judge, in attendance. Brother Gorham was to preach this morning at 10.30 A. M. He prayed, and the spirit of God came upon him and upon the preachers and people. He prayed for nearly one hour, I should judge. His burden was for the primitive power to be restored to the church. He confessed that for 1,500 years the church of Christ had been living far beneath her privileges, that she had lost the power that God designed should dwell in her. He supplicated for himself, and pleaded for the Holy Ghost to fall upon him as upon the disciples on the day of Pentecost. As he finished praying, he went down in front of the stand, and prostrated him-

self upon his face, to return thanks to God for what he had done. It was a melting time."

"July 8, 1861.—There is a tent from Wales on the ground. It is outside the circle. In rear of this the Nazarites hold meetings. These they continue after the preaching commences at the stand. They seldom go out to preaching, and when they do, they sit on the outside of the congregation and take no part in the meetings at the altar. Their whole course tends to alienation and division. This evening Brother Gorham was to preach, and was wonderfully drawn out in prayer, that God would unite the pilgrims, and make them of one heart and one mind. The melting power of God rested upon us. At the close of the prayer, Brother Gorham said he felt as if the people ought to shake hands with one another. They did so, and O, how the Spirit came upon us! Sinners came forward and some were saved. The Nazarites went to their tent, and Brother Gorham found them there lying about, talking. He was sorely grieved and tempted."

"Brother J. A. Wood, of the Wyoming Conference, preached a sermon this morning on holiness. In the course of his remarks he said that 'We ought sometimes to stop ourselves,' and referred to the brother who became deranged on the Bergen camp-ground. After his sermon, Brother Stiles spoke of his own experience, and



the danger we were in from 'fanaticism.' Brother Abell followed in a few remarks in the same strain. Bro. B—— then arose, jumped upon his seat, swung his hand and shouted, and then went on in an excited way. He said the preachers were laying their hands on the work of God, exhorted me not to compromise, said God could not work at that altar, etc. I had tried to get him to preach at Bergen and here, but he would not. Brother Tinkham followed with a general, indefinite exhortation. There was a good deal of confusion, but the Lord sweetly kept me in the midst of it, and I dismissed the meeting in good order."

"July 10, 1861.—Yesterday afternoon I preached on 'Being led by the Spirit.' God assisted me and shed light on many minds, and especially on mine. At the close we had a prayer meeting for the baptism of the Holy Spirit. It was a gracious time. The Lord held me to a fuller consecration to Him than I had ever made. I was led to consecrate myself (1st) to deny self, (2nd) to redeem the time, (3rd) to go forward in the work of God as much as I feel I ought to. The Lord accepted and blessed me, and gave me His Holy Spirit.

"Yesterday evening Brother Gorham preached at the stand one of the most powerful sermons that I ever heard addressed to sinners. During preaching they had a meeting going on at the

Wales tent. They sang a good deal, and so loud as to disturb the congregation. The people kept running back and forth. I went to the Wales tent, and found Brothers R., S., C. and others; Sisters W. and H., all seated at the table, and a crowd gathered around. They had a sister, Mrs. D., down, struggling about preaching. I kindly asked them to close the meeting and go to the stand, and then they could continue the meeting all night if they desired to. Some one, I think Sister White, replied, 'We will close when God tells us to;' another said, 'The Holy Ghost began the meeting, and let Him close it.' I tried to reason with them, when Brother Chester sung in my face, 'If you can't stand this Nazarite fire.'

"They went on with the meeting until the rowdies took the lead of it. If one would shout they would cry out, louder, etc. So the meeting broke up in confusion. In spite of this, we had a good meeting at the stand. A number went forward seeking the Lord, and several were saved. Mr. Busco, of Cuba, a Baptist deacon, was soundly saved. He said he had been under conviction ever since we were at his house about two years ago.

"The camp-meeting closed this morning with a good spirit. The influence of the meeting will, we trust, be beneficial on the whole. We had a short season of speaking, and then marched around the ground and shook hands."

“August 16, 1861.—The Pekin camp-meeting was very largely attended. There were about 170 tents. Brother Abell has the charge.

“There is among those who set out with us a class who style themselves Nazarites, in distinction from the Free Methodists. They are led by the Rev. J. McCreery, William Cooley, A. Reddy and H. H. Farnsworth. They are pious, devoted, and some of them profess strong faith. They are—some of them at least—opposed to church organization, especially the Free Methodist Church. Others do not join for fear the church will come under the influence of Brothers Stiles and Abell, and in a short time become as formal as the M. E. Church. It appears to me that they are off the track ; for, first, they do not appear to aim in their meetings at the conversion of sinners and the sanctification of believers, but they direct their efforts at having what they call ‘a free time,’ that is, throwing off all restraint, and shouting, jumping, etc.

“Second. They exalt being ‘led by the Spirit’ above the Bible, sometimes claiming Divine inspiration for doing things which the Word of God especially forbids.

“Third. They appear to seek reproach and to glory in it rather than purity and power. One of them said, ‘If we have reproach we shall have power,’ which appears as a maxim among them, whereas it should be, ‘if we have power with God we shall have reproach.’

“Fourth. Some of them have given way to a strong will and indulge in a wrong spirit. If anyone reproves them ever so privately or mildly they call it persecution, and show a degree of resentment. They are exclusive, and do not fellowship fully any who do not appear to endorse their peculiar measures.”

“August 19, 1861.—The Lord is greatly blessing our Buffalo pilgrims at the camp-meeting. The Nazarites have five or six tents on the ground, with a printed sign on them, ‘Nazarite’ tent, from ———. They evidently come by concert, expecting to do something. But the meetings at the altar were carried on by the Free Methodists, and for the most part by our Buffalo converts. The Lord was with them greatly. Nearly every one of them is in the clear light, and the rest are seeking full salvation.

“Brother Abell called on Sister Freeland to speak, and invited her into the stand. Sister Smith also spoke. The Lord helped her greatly, and what she said took hold, and was made a blessing to many. I cannot, to please anybody, lay my hands on those whom God uses for the salvation of souls.”

“August 20, 1861.—Some of the Nazarites are coming out upon us severely. Libbie Wheeler said in the congregation, at the stand, that the Lord wanted her to say that Brother Roberts had a devil. She also said that Brother Abell had

been preaching for the devil ever since the camp-meeting commenced. They tried to get up a demonstration in rear of the ground. A wagon was drawn up behind the tents, and an appointment was given out for 'women preaching.' Three or four women mounted the wagon, but no one felt the cross to preach. Presently a half-witted, dirty man from the poorhouse began to walk around the wagon and shout; others joined, and a scene of indescribable confusion followed. All sorts of demonstrations occurred. The rowdies cheered and shouted. The more sober among the Nazarites felt ashamed of it. They said there was a degree of self-will in the matter, and the devil got control of the meeting."

"August 30, 1861.—I went to-day to the Lyndon camp-meeting. It was held in a pleasant woods. There were about ten tents on the ground. Bros. Belden, Wood, Downing, Abell, Freeland, Wilcox, of our church, Lawson, of Wesleyan Church, and one or two Protestant ministers, were present.

"The meeting commenced with moderation. Many of our best people in this region have been frightened by the cry of 'fanaticism.' They have become so fearful of it, that at last they are afraid almost to let the Lord bless them."

"September 3, 1861.—I preached on holiness,

and tried to bring the people to the point of yielding themselves fully up to the Lord.

“In the afternoon Sister Freeland spoke. What she said was good and instructive, but she spoke too long. When she finished, Brother Stiles, who had just come upon the ground, arose, and, after professing to be a child of God, went on to declaim for half-an-hour against women preaching, gifts, and fanaticism. He said that if God called women to preach, He would call them as He did men—through the church. The church would indorse them, or, in the language of another, ‘He would call them so loud that the church would overhear the call.’ He then went on to say that misrepresentations had been made about the state of the work at the West. We have been repeatedly told, he said, that it was in a prospering condition, and that the people were united. He then read what purported to be parts of two letters, which he said he had received from the West, to the effect ‘that they were greatly troubled with fanaticism and badly divided. If a judicious preacher could come among them from the East matters would be righted up.’ His speech was in his most eloquent style.

“I felt afflicted. The meeting had gone on with the utmost harmony. I do not think the word ‘gift’ had been used on the ground either in public or in private. Brother Stiles and I had

always had a good understanding. He had not intimated to me that he had any such letters, nor asked any explanations. I said but little. In reply to what he said about there not being a woman in the college of Apostles, I briefly remarked that the Apostle sent his salutations to 'the women who labored with him in the Gospel.'—Rom. xvi. 12. I said that I was willing to leave the matter where Brother Stiles had put it. I believed if God called a person to labor, the spiritual would recognise the call. I then asked all who believed that God had called the sisters whom they had heard on that ground to labor as they were laboring, to manifest by rising up. Nearly all arose. All who think they are not called arise. But three or four arose. Brother Stiles said that was not a fair expression, as the church was not there.

“Brother E. W. Dunbar, who had just come upon the ground, made some remarks just in place about the devil getting in to make dissension. Sister Roberts exhorted the people to look to the Lord, and not allow their attention to be diverted. Sister Smith also exhorted. The power of the Lord came down upon the people. Some five or six fell. Brother Wilcox and others leaped like David before the ark. Three or four were converted. We had no such time of power either before or after upon the camp-ground. Brother Stiles, though urged by myself and others, stoutly refused to preach.”

“September 4, 1861.—We had a glorious love feast, one of the best I was ever at.”

“September 5, 1861.—The camp-meeting closed. It was a good time. We went to Buffalo. I left my coat on the cars at Lockport, and it cost me one dollar and a good deal of trouble to get it. Brother Belden went with us to Buffalo, thence on to the Gowanda camp-meeting, thence to Oberlin.”

“October 28, 1861.—Genesee Convention. To-day resolutions were introduced against women preaching. Brother Abell was there. Brother Stiles has been agitating this matter for a whole year or more. Brothers Abell, Wood and Stiles were the principal speakers in favor of the resolutions, and I spoke against them. They were, however, passed by a large majority.”

“October 29.—We started for home early this morning by the cars. Found all well. The Lord has cared for our family in our absence. In the evening I preached to a good congregation at our church from ‘Thou believest there is one God.’ Several came forward, and one professed to be saved. The work of God is going on in Buffalo. Six, I understand, have been saved since we left for the convention. If our preachers would only stop fighting and regulating the work it would go on with much greater power.”

This letter, written at this time, reveals his



method of dealing with those who had gone to extremes, and had come to regard demonstrations as identical with spiritual freedom :

“ BUFFALO, July 30th, 1861. ”

“ *Dear ———* : May I say a word to you with the freedom of a brother ? I thank my Saviour for what He has done for you. I bless Him for the faith and the courage and the zeal He has given you. But is there never a time when that charge, ‘ Cast not your pearls before swine,’ is not applicable ? If so, was not such an occasion last Sabbath, after the meeting was closed in the grove ? Would it not have been better for the people to have gone quietly away with the solemn truths to which they had listened ringing in their ears, than to have left the ground as they did ? I believe in the Holy Ghost, and I would not on any account grieve Him, or have others do so ; but I think I have seen times when the devil used good people to hinder the work of God. I have been in meetings when the solemn truths of the Bible were taking hold of the consciences of men, and they were troubled on account of their sins. Just as it was evident there was about to be a break, some good person would scream or dance or jump or hoot, instead of holding on to God steadily for the salvation of souls, the attention of sinners would be diverted from themselves and the truth to the one exercised, and nothing was done. Now, you will take

this kindly, will you not, and instead of going to anybody with it, lay this letter before the Lord, and ask if there is not something in these suggestions you may profit by.

“You will not call it persecution, will you? I love you, and I want you should be more useful than you have ever been.

“I thought you did not take in a right spirit what Brother —— said to you Sunday. You were too excited. You did not seem to me to take it patiently as you should. See 1 Peter ii. 20.

“Now, I want you should pray for me, for I do want to be right. Let me hear from you, and believe me ever,

“Your Brother in Jesus,

“B. T. ROBERTS.”

## CHAPTER XXV.

### DEATHS, EVENTS OF 1863-4.

THE year 1863 witnessed the passing away of valued and able co-workers. Isaac Chesbrough, staunch layman, clear-headed man of affairs, whose convictions determined the side on which his influence should tell, died early in the year. He made the following reference to the death of his steadfast friend :

“The cause of religion in Western New York has sustained a great loss in the death of Isaac M. Chesbrough. He was a man whose equal in many respects we have never seen. His mind was of a high order, well stored with useful knowledge. He had a deep and thorough religious experience in his younger days, and made the service of God the business of his life. He was an active, humble, devoted Christian. As a Bible-class teacher he excelled, and his efforts to do good were not relaxed until the last. He died full of days, respected and beloved.”

On the seventh of May, Rev. Lorin Stiles, his companion in afflictions and persecutions, was gathered home.

Eloquent in the pulpit and fascinating in his

manners, he wielded great influence and was tenderly beloved.

He writes of this death :

“Now the courageous, the eloquent, the resolute, the noble Stiles, has been summoned away. We feel sad. What does it mean? Is God displeased with efforts to promote a pure religion, that he thus lays aside those who are doing most for its advancement? It cannot be. He takes away His workmen, but carries on His work. He would have His Church—the church of the first-born lean on Him alone, and so He takes away its pillars, and sustains by His unseen, almighty power, the trembling edifice whose downfall, to human appearance, seemed inevitable and near at hand.”

That fall Dr. Redfield, the fearless and powerful champion of God's truth, passed beyond the river, on whose brink he had been hovering for months. A stroke of paralysis had followed his incessant labors and the mental exhaustion consequent upon the bitter trials he had met in preaching a pure Gospel. For some time he had been unable to do any public work; a man of boundless energy, his body was not strong enough for the spirit that dwelt within.

“Dr. Redfield was one of the most remarkable men of the day. His talents were of a high order, and his life was a sacrifice upon the altar

of God, for the good of humanity. For over twenty years he has devoted his time to the promotion of revivals of religion, receiving no compensation for his unremitting labors. As a revival preacher he had no equal in this country. The great fundamental truths of the Gospel he presented with convincing clearness and overwhelming power. Vast audiences were wrought to the highest pitch of religious excitement under his awful appeals, and wherever he held meetings the country was moved for miles around, and hundreds of converts were added to the church of God. He was an uncompromising advocate of Christianity in its apostolic simplicity and purity, insisting that professing Christians should come out from the world and be separate, and be essentially different in their spirit and in their life, from those who made no pretensions to piety."

His life and labors have been ably portrayed by the pen of the gifted Joseph G. Terrill, in a volume that all lovers of truth will be profited in reading.

The following letter from Mr. Redfield reveals some of many difficulties that were met :

" ROCHESTER, N. Y., Aug. 28th, 1860.

" *My dear Brother Harroun* :—To induce Brother Roberts to go West and ordain a number of our preachers, I shall have to stay East about

three weeks ; and I hope to bring our Discipline when I come. I wish you and all our preachers, kindly but firmly, to set your powers against allowing the people's mind to be turned away from soul saving and a present Jesus, to something they know not what. Distraction is taking place on account of the wonder-loving spirit which prevails here. Keep the people to the point of justification, sanctification and laboring personally for the salvation of sinners. If they have a bigger faith, let them have it to themselves before God. But do persuade them to preach repentance to the ungodly rather than the gifts, and holiness to believers rather than tongues.

“I feel that it is needful that I stay here long enough to set my powers successfully against every untimely presentation of the glorious things beyond holiness, calculated to divert anybody from doing the first works of the Gospel repentance, conversion, and faith and obedience to God.

“May the Lord help you to keep all our people to the Bible rather than to impressions ; to the love of Jesus rather than to the love of wonders. There are wonders in the Gospel above what any of them have ever seen : but the church is only in its alphabet, and the world is far from being able to receive any lessons, but that of repentance towards God and faith in the Crucified, for forgiveness of sins. Oh ! press the people to per-

sonal effort. Let their super-abundance of light and love be used to draw the train, more than to blow the whistle.

"I wish you to pass this letter around to Brothers Fairchild and Terrill and Townsend, and all others of our preachers who are giving direction to the work. If we cannot bring the people to the legitimate work of soul saving, both East and West, we shall suffer shipwreck. Deal harshly with no one, but may the Lord help you in kindness, and all of you, to deal thoroughly, and thus save us from a calamity which must seal our doom.

"You must not mistake me. I take no exceptions to any heaven-honored exercise; to anything which brings men to God, but to what I see here and what I did see before I left the West is distracting the people, disquieting the honest, and saving nobody, but giving our enemies just occasion to say we are mad.

"Give a mild but effectual check to the undue forwardness of the irresponsible.

"Dear Brother, my humble prayer to is God that you all may have wisdom and love to guide you, and let not this cause, which has cost so much, perish for want of a little timely firmness to correct the error and preserve the right.

"Affectionately yours,

J. W. REDFIELD."

The four years, from 1862 to the next General Conference, in 1866, was a period of general activity. Protracted and special meetings in the winter, camp-meetings in the summer, the conference sessions in the fall, at each of which he presided, these, with the editorial duties of *The Earnest Christian*, and a large and growing correspondence, made his life a busy one. To be at home was now the unusual event; to be on the wing in Illinois or Pennsylvania the customary. The growing church required constant care. If the Gospel is to be heard it must be preached. It is small wonder that he took as a motto for his seal, "As ye go, preach." It was the expression of his life. His zeal did not abate when the newness of his position wore away, but he settled into the harness purposeful and persistent in the work God had given him to do. February, 1864, he writes :

"January has been a month of incessant toil. But it has been rendered pleasant by the presence and blessing of Him, whose we are and whom we serve.

"During the month of January I travelled over 2,800 miles, preached eighteen times, provided matter for the February number of *The Earnest Christian*, read the proof, besides writing letters and attending to other duties. Of course, I had no time to spare. I could not meet one-half the calls upon me, and have been



obliged to let many things go undone which I would have been glad to have accomplished.

“Sabbath, the 3rd of January, I preached twice at Buffalo. It was a very cold, stormy day. The congregations were much larger than we expected. and God is with this people, The papers report two women as frozen to death in this city in the recent storm. They were victims of the liquor traffic, were intoxicated, started for home, fell down by the way and froze to death.

“The 4th of January, I started for the West via the Great Western & Michigan Central Road. The storm raged furiously, but through the skilful management of these roads we escaped, by the blessing of God, all serious accidents. We were obliged to stop over one day in Detroit, and I improved the time by a visit to the excellent public library there, which is easily accessible and kept open every day.

“The fruits of this visit appear in some choice selections from old divines of acknowledged soundness and purity. It is no new religion which we teach.

“The 7th of January I preached at Clintonville, Ill., where I found some souls alive to God. Several preachers were especially baptized.

“At Freeport, Ill., I preached on the 10th to a large, intelligent and attentive congregation. The truth of God was received by some, I trust, and I hope the fruit will be seen after many

days. This is a large, flourishing town of some 8,000 inhabitants.

“At Ransomville, Niagara Co., N. Y., I held a quarterly meeting on the 16th and 17th. I do not remember ever to have attended a better meeting anywhere. The people seemed all alive to God, and a delightful spirit of Christian love and fellowship prevailed. The Wesleyans not only kindly gave us the use of their house, but they made themselves at home amongst us. Fifteen persons united with the Free Church, and the circuit is in a prosperous condition.

“At Barnerville, Schoharie Co., N. Y., I held a quarterly meeting on the 20th and 21st. I found a superior community, intelligent and warm-hearted. God has blessed the labors of Brother A. Burdick there to the salvation of souls. We organized a society of fifteen, who have solemnly vowed to live wholly for God. May he add to their numbers such as shall be saved. On our way to the cars we visited Howe’s Cave, a natural curiosity of surpassing interest. We went in only about two miles, though I was told by the gentlemanly proprietor, who acted as our guide, that it had been explored to the distance of thirteen miles. Stalactites and stalagmites abound. A small creek flows along the bottom for quite a distance. We took a ride upon it in a skiff. It seemed wonderful to get in so short a time into another world where darkness forever reigns.

“In New York City we spent the Sabbaths, the 24th and 31st. Some were seeking the Lord, and all gave us a hearty welcome. We long to see a great work of God there.”

February witnessed a continuation of these labors :

“The first four evenings of the month of February we held meetings in the city of New York. There was a deep interest, and in each meeting some were, we trust, brought out into the clear light of God’s saving grace.

“The 5th, 6th and 7th of February, we preached at Binghamton, N. Y. Some professed to find pardon ; the saints of God were greatly blessed, and there was the shout of the King in the camp. The work of God is evidently spreading in this region.

“At Batavia, N. Y., we dedicated a Free German Lutheran Church on the 11th ult. The singing was in German, the preaching was in English, and the exhortations in German, and the shouting in the language of Canaan. They have a neat, plain church, and are, as far as I could judge, a simple, earnest people that ‘know the joyful sound.’

“In the evening I returned to Buffalo and preached, and also preached the next evening. Three came forward, and two testified very clearly that the Lord had restored to them the joy of His salvation.

“At Knoxville, near Corning, N. Y., I held a quarterly meeting on the 13th and 14th. We found the work in a prosperous condition, and the Lord gave us a season of refreshing. The preachers report that some forty have been converted on the charge, and they have a circuit of about 150 members.

“The 18th and 19th, I preached three times at Asbury, near Le Roy, N. Y., at a general quarterly meeting. It was a time of getting down before the Lord, and some were greatly blessed.

“At Gowanda, N. Y., I attended a quarterly meeting, the 20th and 21st. I did not get there in time to preach on Saturday, but on the Sabbath we held religious services about ten hours. It was a good meeting. The work on this circuit is evidently in a prosperous condition.

“The 23rd, I preached at Rush, Monroe Co., N. Y. This is a fine country, but they need a revival of religion to sweep in power through all the region.

“At Seneca Falls, N. Y., we attended a four days’ meeting—the 26th, 27th and 28th of the month. It was a profitable time, and a good work has been and still is in progress there.

“Thus we have been through the month of February enabled, by divine grace, to preach twenty-five sermons, and to travel, in going to and from appointments, over 1,300 miles. We have been on the cars frequently when accidents have happened, but God has graciously preserved

us. We trust in the living God, therefore we gladly both labor and suffer reproach."

No wonder a man of such labors had stirring words for those who were 'waiting to get ready.' To such he writes :

"Do not spend all your time in getting ready to do something. Lay the foundation, and then build upon it. Heat your iron as hot as necessary, and then strike good heavy blows till you bring it into shape. Break up the fallow ground, and then sow the seed and look for a glorious harvest."

## CHAPTER XXVI.

### THE CIVIL WAR AND SLAVERY.

THIS was a period of great peril and anxiety to the nation. The Civil War was raging fiercely. Few homes had not a representative on the field of strife. Anxiety and mourning were everywhere manifest. Loyal to God's truth and his convictions, he had little sympathy with a war for the Union that did not mean a war for freedom. He writes :

“There is a Providence in the want of success attending our arms. It is not owing to the incapacity of our officers. Our army is better officered and better disciplined, better armed and fed and clothed and paid than that of the rebels. What, then, is the causes of our adverses ? Why do we meet with so little success ? We think there are two causes.

“The war is upon the wrong issue.

“It is urged on the part of the government to restore the Union as it was. But the Union, as it was, defended and upheld slavery. It turned the Northern soil into a hunting ground for the poor fugitives, and compelled Northern freemen to refuse to them the common offices of humanity, and to peril their lives when the occa-

sion demanded it, to return them to the house of bondage. The poor slave, who would seek for freedom under Victoria's equitable sceptre, was compelled to run the gauntlet through the Northern States. Slavery is the cause of the war. This no one doubts. If we would have peace we must remove the cause of the war."

Again, in 1862 he says :

"The affairs of our poor, bleeding country are growing more and more desperate. Many homes are made desolate, and many more yet will be. Under this last levy many of our finest, noblest, most promising young men have rushed to the call of their country.

"O, what a pity it is that our rulers cannot rise to the sublimity of the occasion! God is calling, in thundering tones, 'Let my people, the oppressed, go free.' The call should be obeyed. This war might be ended in a short time by giving liberty to the bondmen. It can never—we are not a prophet—yet we are entirely confident that it can never be ended in favor of the North, and still preserve the institution of slavery. It is strange the President does not see this. It is strange he does not venture himself on the justice of God, and the magnanimity of a liberty-loving people, and surround himself with men that are heartily in favor of human freedom, men who hate slavery, and who would be glad to see it die. An official proclamation of free-

dom to the enslaved would enlist at once on our side four millions of the bone and sinew of the South ; it would kindle such an enthusiasm at the North as would sweep all before it ; and, above all, would secure favor of that God who has written the doom of slavery, and who decides the fate of battle. Treasure and blood may, and doubtless will be, poured out like water ; but all will be in vain unless we awake to righteousness, and unloose the heavy burden and let the oppressed go free."

In October, 1862, the emancipation of the slave was promised. Relative to this he wrote :

"The long-wished-for document has at last been issued. God has answered prayer. Liberty has been proclaimed to the captive and relief to the oppressed. To the long-enslaved African the year of jubilee is about to dawn. On the 1st of January, 1863, the slaves of the rebels are to be set free. This blessed act will secure the co-operation of all the good, and the special favor of heaven. It will commend our cause to the liberty-loving of the world, and give energy and success to our arms. Peace on the basis of liberty will be likely to prove permanent, and, once restored, the nation will enter upon an unprecedented career of prosperity. God bless the President and give him success in his endeavors to restore peace to the country and freedom to the enslaved."



*The Earnest Christian* found its way into the army. The result was, Earnest Christian Bands were formed in different regiments. These became a source of great good to many. Many meetings were held under the soldiers' tent or around the camp-fire that served to strengthen the purpose to serve God, and that brought many to the foot of the cross.

The following letter is but one of the many testifying to the influence of *The Earnest Christian* in the army :

"LITTLE ROCK, Ark,

"*Dear Brother Roberts* :—To give you an idea what *The Earnest Christian* is doing here in the army, I write the following : Eight months ago, I had never heard the doctrine of sanctification preached or explained, never had seen anyone who had enjoyed it, consequently knew nothing about it. Accidentally, I got hold of some of your publications, which gave me light on the subject. By the reading of *The Earnest Christian* and the Holy Scriptures I began to understand it, and, glory to God ! on the 17th day of May I embraced the blessing. Since then over a dozen have professed the blessing. We are having a glorious revival here. Over sixty souls have been converted. Glory to God ! The work is going over the head of every opposition ; souls are being converted in the woods, corn-fields, cane-brakes, and in camps as well as in the church.

"I feel that God has called me to preach the Gospel. As the way opens I am going to walk in it. What I am God has made me, and what I am hereafter He must make me.

"Yours, J. W."

The feeling in the church was very strong on the question of slavery, yet a few members were found whose opinions were not in harmony with the prevailing sentiment on this subject. The Genesee Conference, at its session in 1864, adopted the following resolutions on the subject :

"PRO-SLAVERY MEMBERS.

"What shall be said of those apologists for slavery who, by a strange mistake, have found their way into the F. M. Church :

"1. We deplore the fact that they should ever have cast in their lot with us, without first being purged of their pro-slavery leaven.

"2. We will try by all proper means to enlighten and reform them. To this end we pledge ourselves, by our preaching, praying, and voting, to throw the weight of our influence on the side of pure anti-slavery Gospel.

"3. If they still persist in their blind and un-Christian course, we earnestly request them to withdraw their names from a church that can have no possible sympathy with the system of chattel slavery."

The same conference passed strong resolutions

condemning the growth and use of tobacco, hop-growing, delivering milk to cheese factories on Sunday.

Evidently there was here no spirit of compromising or of catering to a worldly, money-grasping spirit.

To take such a step was to go in advance of almost every church in the land in the application of Christian principles to the affairs of business and daily life, yet there was no hesitation, no faltering.

The motto was evidently "First pure." God's blessing rested upon the course adopted to the church at large.

## CHAPTER XXVII.

LETTERS, 1864-5.

The following letters written to his wife during this period throw interesting light on his life and labors :

“IDA, Mich., June 13th, 1864.

“We were too late at Paris to connect with the train on the Great Western Road by about ten minutes. I could have borne it all with perfect patience had it been at all necessary ; but it seems to me that they made an effort not to connect. At the last station, before reaching Paris, they stopped some fifteen minutes, I should judge, and then went very slow. The conductor offered to take me to Detroit for \$6. Their fare from Buffalo is only \$3. I did not chose to pay it, so we stopped over from about two o'clock till ten. We found a fire in the depot, and wooden-bottomed lounge, on which we got a couple of hours of good sleep. In the morning we went through the village canvassing for subscribers for *The Earnest Christian*. Everybody complained of hard times. I sold one number for ten cents in silver ! I pray the Lord to make that number do the devil more harm than he did by keeping me over. At ten we took the ac-

commodation train for Detroit, which we reached at about half-past four. We had to wait till half-past eight for a train. B—— wanted to see the city, so we walked about, and spent an hour or two in the reading-room of the Young Men's Association. We reached Ida station at half-past eleven, and found very good lodgings at a private house. The next morning we walked to Brother Jones, about a mile, where we met with a cordial reception, and were taken by him to the meeting. The Lord has been helping the labors of Brother Hart, and a good work has been commenced in this region. The house at which I am now writing is that of a brother who, with his wife and two twin-daughters, interesting girls, of about twenty, have been converted since Brother Hart came here. The attendance at the meeting was large. Some came from seventy miles in a wagon. The Lord was with us in power. He helped us very much in trying to preach. I should like to preach every day if I could be as greatly helped. You must have been praying for me.

“We start this morning for Illinois. Brother Hart goes along. I trust we shall have a very profitable time at the camp-meeting.”

“WHEATON, Ill., June 14th, 1864.

“I wrote you yesterday morning, and sent the letter to the post office in Adrian, and hope you received it ere you left Buffalo. We reached

Chicago about 1.30 P. M., waited till ten, and then came on here. Brother Hart went on to Marengo, and Benson and I stayed at Brother Ball's. I have been around among the members. They are tempted with one another, looking at one another. The Lord has helped me to do my duty so far, and I hope God will abundantly bless them and bring them together. I think we shall go to-day to Brother Laughlin. I feel very well in body, and the Lord is helping me in my soul, and I believe he is going to give me more power and salvation than I ever had. But nothing but power divine can make me what I should be, and you must keep holding on to the Lord for me. I design to go on and see Mr. Dunham and Mr. Fletcher, and others of our old neighbors, and try and get them out to camp-meeting and get them saved.

"We must keep full of courage. I hope you will see Brother Purdy often, and encourage him to hold the people to the close work. You may do a great deal for the Lord by helping me."

"COLDWATER, Mich., June 2nd, 1864.

"I am well, but dusty and tired. I have just come in, and am waiting at the depot for Brother Tinkham to come for me. I stayed at Oberlin last night with Miss Rawson, a cousin of Sister Newton. She is a good pilgrim trying to go straight for God. The Oberlin people are very strong anti-slavery people, and go all lengths in

behalf of the slave. I was at meeting there yesterday. Heard Professor Morgan preach a very good sermon. Professor Finney made a few remarks and prayed. They had a prayer-meeting in the afternoon, but it was all about our national affairs. I do not know but we are too much taken up with our own personal salvation, and fail in taking as deep an interest as we should in the affairs of the day. Sister Rawson was greatly burdened last night for President Johnson. She is an interesting woman, and resembles Sister Newton a good deal. President Finney and his co-adjutors commenced in the woods with their school twenty-five years ago, and they certainly have done a great work for the world. They have now about six hundred students in the various departments of their school. We must pray more about our contemplated school, and ascertain what the will of the Lord touching it is.

“I want you to pray for me, that my visit here may result in great good both to me and the cause. I feel that the Lord is going to help me in this trip. Praise His holy name. I am wholly given to Him, but I do want to feel so much more of His Spirit.”

“COLDWATER, Mich, June 5th, 1865.

“I hope you will keep up good courage about church matters while I am gone, and when I return I will put forth especial effort in some

way for the cause in Rochester. I get quite tempted sometimes about my financial matters. I had hoped to send some money before now, but, instead of that, I may have to borrow to get to the St. Charles camp-meeting. I have enough to pay fare, though, thank the Lord, and should be content, and mean to be. I am sometimes tempted to fear that the Lord will have me to take a course that will end in financial failure, my attempts to economise succeed so poorly."

"We had a good meeting yesterday. The Lord helped me some. Some were reclaimed, and I trust the good results will be seen hereafter. Brother Hart was there and is doing well. The Lord helped him."

"WAYNE, Ill., June 13th, 1865. "

"*My Dear Wife*:—I was very glad to hear from my precious wife and children again to-day. The Lord bless you all, and protect you, and grant you very much of His holy spirit.

The meeting, on the whole, was one of the very best, if not, as I think, the best one we have ever had here. Sunday was a beautiful day. The congregation was very large, probably a third larger than usual. Brother Jenks preached at five a rousing sermon. At eleven o'clock I preached, and the Lord helped me. Some twenty or so came forward. We had a good prayer meeting; some got saved, we trust. In the afternoon Brother Fanning and Brother



Hart preached, and the Lord helped them. We had a prayer meeting and preaching right along without interruption at six, and in the evening, and the meeting was kept up till six the next morning. Yesterday afternoon the spirit of the Lord was poured out upon the people in a remarkable manner. I was preaching on the text, 'Grieve not the Holy Spirit,' etc. The Lord greatly helped me. I felt the Spirit's power as I have seldom felt it. The preachers broke down, and fell on their knees before the Lord, and the spirit came upon them mightily. Brothers Dake, Clute, Underwood, and Tinkham fell in the stand; one man of great frame and iron nerves, a local preacher from Quincy, became rigid in the stand, others jumped and shouted, some fell in the altar, and all rose on their feet, as the spirit of the Lord came upon them in wondrous power. It was a time never to be forgotten. I feel as if my commission was renewed, and I want you to pray for me, that I may never again grieve the Holy Spirit in any way. I never saw the preachers here so blessed, and I think the work here will go on with greater power than it ever did before. My courage is greatly increased. Bless the Lord! It is thought that over one hundred were converted and one hundred sanctified during this camp meeting.

"I have had a letter to-day from Professor Fox. He is at Chattanooga, Tenn. He says there is a great opening for us in that section.

He wishes me to go down there and spend several months with him in going round from place to place in Tennessee, Georgia and Alabama. I want you to pray about it. He says people there are starving for the bread of life."

## CHAPTER XXVIII.

### FOUNDING A SCHOOL.

**I**N 1864 he removed his family from Buffalo to Rochester, N. Y. Soon after a church building was secured, and the society previously formed in Rochester was greatly strengthened.

His object in removing to Rochester was to establish a school in the outskirts of this city, which is centrally located, and easily accessible from all parts of the State. At first he considered purchasing an unused school property, but later decided to purchase a piece of land opposite the University, that was opportunely offered for sale.

The subject of education had repeatedly been brought forward in the conferences of the church, almost from the beginning, as it was felt to be necessary that a school should be provided where their children could be educated under influences that would tend to foster, and not discourage, a life of devotion to God, where vital religion and not formality of worship should be taught.

But a year's residence in the city, and a more careful consideration of the disadvantages of educating young people amongst all the dissipations of city life, convinced him that it would be better to locate the school in the

country. He had for years been acquainted with Monroe County, and had been present at the dedication of the Methodist Church at North Chili, during the pastorate of William Kendall. A strong Free Methodist society had been formed there, and learning in the spring of 1866 that the farm formerly owned by the Rumsey's, was for sale, whose home had for years been open to Methodist preachers, and where he had often been entertained, he decided to make an effort to procure it.

For this purpose he went to Troy to see the proprietor, who returned with him, and was entertained over night at his house in Rochester. They agreed upon a price for the farm, but, in order that the first payment be made, it was necessary that the proprietor should take his house in Rochester on the first payment. This he refused to do. Before retiring that night, he said to his wife: "We must pray the Lord to influence him to take this house, and we must pray earnestly, for if he does not, this matter must fall through." They did pray, and they prayed successfully, for the next morning their guest said that after consideration he was ready to take the house as had been suggested. The consequence was that a fine farm was secured to the cause of Christian education. But it was a work that was to be established only through great effort and mighty prevailing prayer.

A committee had been appointed by the con-

ference at different sessions to consider the matter of a school ; but when it was proposed that the conference assume the obligations of the enterprise and undertake its management, the proposition was absolutely declined, not because of lack of sympathy with the work, but from the fear that the obligations to be assumed would be greater than their resources would enable them to meet. No great work for God has ever been successful except as some one has dared to take the risk involved. This risk, heavy as it was, he assumed. A mortgage of \$10,000 rested upon the farm, and the interest upon this amount had to be met every year. It was no small burden in addition to the labors and toils already resting upon him ; but he entered upon it trusting to God, who had already delivered him so many times, and who has promised to deliver those who trust in Him.

To establish a school, secure funds for a building, procure competent teachers, attend to the general management, and, above all, to incur the financial risk of a constant deficit, is an undertaking of no mean character. It calls for the entire time and energies of one ; yet he shouldered this burden in addition to his already heavy cares, assured it was God's work.

Good schools abounded. Two great normal schools, offering all the advantages of free tuition, with the resources of a great state behind them to make them thoroughly efficient, were

distant one twelve, the other twenty miles. So there was no local need for such a school, and but little promise of patronage, except from a restricted locality. The students must come mostly from abroad. The prospect was bright and clear for a failure financially. Thus many of his brethren thought, and there was a consequent holding back.

The first teacher secured was Miss Delia Jeffries, later the wife of Rev. T. Catton. Miss Jeffries was a teacher of experience, a devoted Christian, possessing piety, sense, learning and experience. These valuable qualities constituted her a helper of the highest worth.

Let her tell in her own words of her association with this school work :

“He wrote me that he had purchased a place at North Chili, hoped to open a school, and wished me to consider that I had an application to become a teacher in the school.

“I heard him plead with the preachers at one of our conferences to have them take hold of the work and try and do something. They said little to encourage and, I thought, much to discourage ; but he went on, and in the fall of 1866 we opened a school in one of the rooms in the farm house, and continued it through the winter.

“Some time during the next summer arrangements were made to open the next fall term in the old hotel. The old ball-room was fitted

up, and nicely, or rather comfortably seated, and Mr. Roberts and I commenced teaching. We had, I think, about as many students as we could accommodate in our close quarters.

“The next year the work on the seminary building was commenced ; and need I say that the burdens that Mr. Roberts bore seemed heavy enough to crush him to the earth. Yet he bore all without complaint so far as I could see.

“In the language of another : ‘ Though I have been a witness to many very exciting discussions and scenes in which he was a prominent actor, I do not recollect ever seeing anything in him inconsistent with the character of a Christian gentleman.’

“With the work on the seminary, looking after the workmen, seeing that all needed material was at hand ; doing a vast amount of preaching, making long journeys, having the care of a large family, overseeing the farm, editing a monthly magazine, many times I, as I lived in his house, and assisted in mailing the paper, thought he did more work than a man ought to do ; and one time I said to him, when unusually heavy burdens were pressing upon him :

“Is it right for you to do and bear so much ? Is it not duty to take things a little easier, and not wear yourself out so fast, as you must do with so many burdens upon you ?

“Said he, in reply : ‘ I am bearing double bur-

dens, and all because those whom the Lord calls to come to my help do not respond to His call, thus leaving me not only to bear my own burdens, but also to do the work they leave undone.'

"At the family altar his earnest prayer was: 'Lord, only let me know Thy will, and give me the strength I need, and I will cheerfully do it, no matter what that will may be.'

"He would go into the field to look after the farm-hands, to see if the work was well done. He expressed in my hearing at one time that those whom he employed seemed to think, because he was a preacher, that he did not know how work should be done; and this sometimes made it rather hard for him to get along.

"One day he took hold of the plow, and went along with the plowman to see about the soil. A minister, who happened at the time to be where I saw him, said to me, 'Is it true that—

"He that by the plow would thrive,  
Himself must either hold or drive.

"The work of the seminary building went on, and in the fall it was ready to be dedicated. But who had any clear idea of the care and responsibility he had, to see that there was money to pay the board bills, the laborers, and for the material that was used? Yet he kept at it, and I believe when the books are opened in the last day it will be seen that he did all that he could.

"None enjoy being found fault with when



they feel that they are doing the very best they possibly can; and there were enough who were ready to criticise and find fault when things were not done exactly as they thought they should be. I used to feel that there was one woe that would never be pronounced upon him, and that was, 'Woe unto you when all men speak well of you.'—Luke vi. 26.

"At one time, when he returned from a preaching tour, he spoke of meeting one of the ministers of the M. E. Church, who had taken his stand against him when he was in that church. I asked him what he did when he met them on the cars and elsewhere? 'I make right for them, shake hands, ask after their health, and act as though nothing unpleasant had ever happened.'

"Our associations were most harmonious and pleasant. I do not remember to have heard him speak one unpleasant, hasty or unkind word while I was there; and when, after several years' work in school, I told him I thought of changing my work and my relations in life, and would probably remain there only that year, he said, as nearly as I can recall the words: 'The Lord bless and help you, and I shall ever pray for your prosperity and happiness in whatever situation you may be placed. Again, I say, the Lord bless you, Delia, abundantly.'

"In the years that followed I only saw him occasionally, but whenever we met at conference,

or at any of our general meetings, I saw that he had the same deep interest in the school that he had labored so hard for: and now, after about thirty years have passed, when I meet those who have been educated and converted at the seminary, my heart goes out in sympathy and love toward them."

One of the first steps taken to insure the welfare of the school was to secure the permanent closing of the tavern at North Chili. To do this, it was not only necessary to buy the building used for the tavern, but also the goodwill of the business. It was thought the temperance people of the community would help to raise the five hundred dollars asked for the business. A large temperance meeting was planned, able speakers were procured, the Good Templars were out in force. The amount realized was about twenty-five dollars.

Realizing that from the professed lovers of temperance in the vicinity he was certain at least of profuse sympathy, he proceeded elsewhere to secure the funds necessary to close up the bar-room that was making industrious men idlers, gamblers and drunkards. It was closed, and the blight of liquor was in a great measure removed from the community.

Some idea of the discouragement that beset this undertaking may be inferred from the following item respecting the school:

“February, 1869.—We are greatly in want of means. The Genesee Conference last fall pledged to raise over \$2,000. They have paid about \$60. The Susquehanna pledged about \$1,000. They have paid about \$30.”

No wonder he writes : “We are perplexed and embarrassed.”

November 16th, 1869, the seminary building was completed, and dedicated with a large attendance of friends. The honored president of Rochester University, Dr. M. B. Anderson, delivered the address of the occasion. He had struggled with many obstacles in the upbuilding of the University of Rochester, and, having fought his way through a successful foundation was ready to aid others. He was a man of keen wit, giant mind and body. His words were weighty. During his address he turned to the founder of the school with these words : “You, sir, will find many who are willing to sacrifice you on the altar of Christian education.” This utterance was begotten of hard experience. Heavy burdens there were to bear, and well were they borne.

At first, owing to the financial and other difficulties of securing suitable teachers, he would teach a few classes for some portions of the year. This he enjoyed very much, as it was a delight to him to impart knowledge. The habit of making clear statements, and his practical

sense, united with his experience, training, and deep sympathy for humanity, old and young, made him a popular teacher for all classes. Often young men, between twenty and thirty, who had no early advantages, or had neglected them, were to be instructed. Where others failed, with these he succeeded.

One man could not get the ideas of grammar clearly in his head. He could do a master's work with his tools, but grammar was in his list of the things unknown. Like many whom the school helped, he worked on the farm to help pay his expenses, in part at least. One of the cows he milked morning and evening was called John H——, from a former owner. To instil the idea of subject and object into his mind, this sentence was given him to repeat as he sat on the milking-stool :

“John H—— gives milk.”

“John H——” is the subject, because it tells who does something.

“Gives” is the verb, for it tells what is done.

“Milk” is the object, etc.

Repeating this in the quietude of the cow-barn to the boiling of the streams of milk, the science of the relations of words began to open to his mind.

One pupil could not understand what was meant by a passive verb. He said, “Now, come here, and I will give you an illustration.” Thereupon followed a practical lesson by a play-

ful shaking. "What was done to you?" was the question. "I was shaken." "Well, that is a passive verb. "What did I do?" "You shook me." "That is an active verb." The pupils all laughed, and never forgot the illustration of the difference between the verb active and the verb passive.

One bright boy reared on a farm had a boy's ideas as to his acquirements, and wished to direct his own studies. To bring him to an understanding of his deficiencies, he was asked to tell the difference between a horse and a cow. Several attempts were required before he would admit that he needed to learn accuracy in the use of words.

Occasionally while hearing his class, he would drop off into a doze induced by the fatigue possibly of Sabbath labors or of a night journey. He scholars, thinking to take advantage of him, would venture to vary from the established order, but generally with chagrin, for he had the faculty of hearing while apparently asleep, and would greatly surprise them by suddenly correcting the error made, or calling the offender to account for his conduct,

After a few years the school was successful in raising up to a considerable extent its own teachers. But during the first decade there were many annoyances resulting from this source, as, after some years of faithful and efficient service, Miss Jeffries left the school work to become a pastor's

wife. To her announcement that she was to leave the school and to marry Rev. T. B. Catton, there was no word of reproach for the loss of such a valued co-worker, only a hearty "God bless you, and make your days happy and blessed."

Many tokens were given for encouragement. One young lady, Miss Ella Warner, who attended the school the winter previous, brought all her summer's earnings as teacher of a district school, to pour out as an offering to the Lord to help on his work. Later she became a valued helper and a life-long friend of the school.

God was calling out helpers. The word of the Lord came to Mrs. Catherine Cady, then living at Lyons, N. Y., in the words of Isaiah lxiii. 5, 6: "Is not this the fast that I have chosen . . . to undo heavy burdens."

After much prayer and conflict, at great temporal sacrifice, Brother and Sister Cady left comfortable surroundings, prospects of prosperity and abundance, to go to Chili and share the burdens resting upon Mr. Roberts. Valued and valuable helpers they were till the day of his death and after, helping by prayers, works, money, and sympathy to carry on the work for God. They changed from one house to another, from store-keeping to farming, to take charge of the household affairs of the seminary; whatever needed to be done to help on this work, that thing they did without complaint, but rejoic-

ing in God, knowing that in Him is great reward.

About 1872, Lucy Sellew, the daughter of Mr. and Mrs. A. R. Sellew, of Dunkirk, N. Y., came to the school as a pupil. Her family were relatives and close acquaintances. Mrs. Sellew had taken her place amongst the number of those who came out on the side of godliness of life and teaching at Gowanda, N. Y. Her husband, engrossed with the cares of a large and prosperous business, left the training of their children largely to their mother, who spared no pains to train them up for God.

By her beautiful spirit Lucy Sellew won many friends. Her deep devotion, together with her natural graces, endeared her greatly to both the president and his wife. Her sister Emma, a superior scholar, gave a year of her time as teacher during her sixteenth year, paying all her own expenses. The classes in languages and mathematics found that, though a girl in years, her attainments justified her position. So the fortunes of this family became identified with the school, to remain co-workers in its behalf for more than a quarter of a century, and to help carry on the work after its founder had laid it and all earthly work aside forever.

After her graduation, Lucy Sellew took her place among the teachers, and continued a most valued helper, giving her services freely during years of financial pressure. Her influence for

good was deep and wide. She remained in the school until her marriage to Rev. J. E. Coleman, serving as preceptress for several years.

The patronage of the school was from a wide territory, the far west even sending young men, who returned with added mental strength and deepened piety to work and live for God.

It was evident that there was a demand for just such schools, for soon others began to spring up and so weaken its support,

For years the money did not come for the farm. Yet the prayer was heard around the family altar, "We pray Thee to send the money to purchase this farm, that the worthy may be helped to get a training for Thy work." At one time it was within grasp, but Satan defeated these prayers and crippled the work for years.

A brother, whom God had prospered in the oil country, came to Rochester with fifty thousand dollars, clear money. He felt that the Lord would have him buy the farm for the school with part of this money, and he purposed to do so. But while he waited in Rochester, Satan did his work. A message came to him, stating that there was an opportunity to double his money in the oil fields by a prompt investment of cash. He listened, and yielded to the suggestion. Instead of purchasing the farm, he returned to Pennsylvania, made the investment, and in less time than a month lost all his property, was plunged so deeply into debt that he has



never recovered his former position of financial ability.

This statement is made with certainty of its truthfulness, as it is based on the subsequent acknowledgement of the brother in question, of the error he made in not following the promptings of God's spirit in the matter.

For years there was a struggle to meet the interest on the mortgage of ten thousand dollars on the farm, to pay up the debt left on the building, and to pay the current expenses out of the very meagre income of the school. Often he must be absent on long tours, attending conferences and the farm work must be managed, crops threshed, fall seeding, and ingathering must be done. School opened in September, a matron must be provided, the school building prepared, provisions secured, help arranged for the domestic work, and he must be in Kansas or Nebraska. It was at these times that his wife proved a helpmeet of the highest order. Of her experiences on one occasion she wrote in May, 1876 :

“It helps us greatly when our hands are full of work, and our minds of care, to remember the ‘will of God in Christ Jesus concerning us,’ in this respect. I will mention one day's experiences, when unexpectedly there came a rush of work and responsibility. It was Saturday. I was trained by my Presbyterian grand-mother, never to be overload Saturday with work, as

with the setting sun we must be in readiness for the coming Sabbath — consequently, I am averse to great undertakings on the last day of the week, But I could not get this time of threshing put off till a more convenient season. Husband gone, others who shared the responsibility gone. I concluded what I could not prevent or avoid there must be a way through. I asked my Father in Heaven to show me the way. The answer came. ‘In everything give thanks.’ I said I will. The first thing I met in the early morning was loss. An animal had died. I thanked God. When I was told another had strayed off and could not be found, I thanked the Lord again that it was only one. Then there came a call for more men, more teams. I continued to ‘give thanks,’ and soon procured the needed help. By continued thanksgiving, fewer hands in the family did double the amount of work ; and dinner for thirty was ready in time. Afternoon brought visitors. Some came in trouble seeking help, but my text enabled me to meet every demand, and piloted me to the close of a glorious Saturday. As the sun went down, a sick friend came, and I found it good to give a cup of cold water in the name of a disciple. Instead of weariness of body and faintness of soul, I felt vigor and strength and the force of the words of the Psalmist, ‘Oh, give thanks unto the Lord !’”

But the way was not strewn with trials alone ;

grace was given for every trial and with the grace, glory also was bestowed. Rich outpourings of the Holy Spirit upon teachers and scholars at times resulted in sending forth as workers in Christ's vineyard many young men and women of unusual spiritual strength and ability, who soon became leaders in various sections of the country. An outcry of fanaticism was raised by some of the fearful ones, but it only proved a means of developing strength on the part of the young to stand true to God and to keep a spirit of freedom where formality would creep in to deaden the soul. Said one lady who came to see what these reports meant, "It is just as I expected, God is here. That is just what I thought it all meant."

Abram Castle of Parma took pains to attend some of the Seminary meetings to hear for himself what the facts were. To his friend he said: "This is God's work, we must stand by it."

To the needy students he became as a father, following them with his love and his care after they had gone to the fields of labor. Did any fall? He was among the first to help to restore them to usefulness.

With the growth of the church and the success of the school came a demand for other schools. For these interests he had a friendly care and was ready to aid them as far as was in his power.

Indeed, in many instances,, they were in a

measure the outgrowth of his work, as they were in several instances under the charge of former students and graduates of the Chili school. Rev. J. Emory Coleman and his wife, Lucy Sellew Coleman, were the first to take hold of the school interests at Evansville, Wis. He delighted to visit them, and aid by his sympathy and counsel in their work. Stillwell, Tiffany and Warner at Spring Arbor, Mich., Kendall and Clara Freeland at Wessington Springs, Dakota, Alexander and Adelaide Beers at Ross, Seattle, Wash., devoted young men and women, who had gone out from under his fostering care, were endeavoring to spread the work of Christian education. All these interests were near his heart, and for every wise effort he had only sympathy and help.

We have, however, anticipated in the narration, and must return to earlier years.

## CHAPTER XXIX.

### EVENTS AND DIARY 1866-68.

THE second General Conference was convened at Buffalo, the 10th of October, 1866. On the 13th it adjourned, and met at Albion, N. Y., on the 15th, where it completed its session. There was one new conference, the Michigan, represented. Genesee, Illinois, Susquehanna and Michigan completing the roll of conferences.

There was evidence enough of growth, healthy, moderate, as it must be of necessity in the face of unpopularity and strenuous opposition on the part of the parent church. Yet it was growth. What at first was denominated as sectional and factional was seen to be rooted, not in prejudice or partizanship, but in principle ; and principles so essentially righteous that they were destined to find recognition on the part of all right thinking men.

As if in scorn of popularity and all concessions to a spirit of worldliness, this General Conference made the conditions of church membership even more rigid, by adopting the rule forbidding membership in secret societies on the part of its members. It committed the church to an advanced position on the subject of temperance, by a resolution stating, "That in our opin-

ion the raising of hops for the general market is a violation of the rule of the Discipline prohibiting 'evil of every kind.'"

That a vital force was at work was evident from the character of the work done. Repentance marked by restitution was preached, with separation from the world in dress, usages and affiliations. Persecution must be faced, and it was. The route to heaven was described not as being popular, but as being holy. The result was many elect souls were gathered to its number.

The newly-formed Michigan Conference had twelve preachers and four hundred eighty-two members; Genesee Conference reported thirty-one preachers, two thousand twenty-five members; the Illinois, twenty-five preachers, one thousand two hundred seventy-eight members; Susquehanna, twenty-one preachers, one thousand one hundred and four members—making a total of eighty-five preachers and four thousand eight hundred eighty-nine members. It was very evident that there were those all over the country who were in earnest to be right with God, and who would take the self-denying way of the cross.

Such a growth was no less than marvelous, considering what the inducements were to become identified with this body. Reproach, unpopularity, the charge of being singular, of being fanatical, all these were to be faced. On

the other hand, there was the privilege of being associated with a church that believed in a religion marked by the power of the Holy Spirit resting upon its members, enabling them to live up to the commands of God and their vows to the church. Great showers of blessing rested upon these congregations from time to time as they met from east to west. The truth continued to spread, preached by self-denying men, whose last question was in regard to maintenance.

During the conference year of 1865-1866 the Illinois Conference reported \$5,161.64, as the total of receipts of preachers. There were twenty-seven preachers assigned appointments at the Marengo Conference in 1865, and several places marked "to be supplied." Thus the average of preacher's salary was less than \$200 per year in that conference. In the Susquehanna about \$350 was the average for the same year. In the Genesee the average was somewhat higher, but the highest salary was \$565.

The class of men living upon these meagre stipends embraced many of superior talents and ability, who would have graced any church pulpit. Many had left salaries twice and thrice as great, others had refused tempting offers to go elsewhere. By such self-denial was this work carried on.

The years between 1866 and 1870 were years of great labor on the part of both the general

superintendent and of the other ministers of the church. Successful efforts were made to deepen the character of the work so nobly begun, and to settle it on a solid foundation of Christian character. The entries in his diary show the same earnest zeal on his part and conscientious self-denying effort :

“January 1, 1866.—I held yesterday a quarterly meeting at Rose, N. Y. Services commenced at 9 A. M., and continued till nearly 2 P. M. The Lord was with us in power. I preached from Isaiah xxxv. 8.

“In the evening we held a watch meeting at Clyde. The house was crowded, and continued full till midnight. I preached from Rom. vi. 23. Brother Purdy preached in the meeting at 9.30. The Lord helped. Some three or four were forward, and three, we trust, obtained pardon.

“This has been a very good day to my soul. I give myself anew to the Lord, and look for grace to walk with Him all the days of my life.”

“January 2, 1866.—Went to Buffalo to preach, and had a blessed time in speaking about the way of holiness. There was a good and attentive congregation present, and the church appeared to be in a very excellent condition. Still the demon of discord is at work seeking to divide and destroy them.”

“January 13, 1866.—Went to Saratoga, and



reached there at about 5.30 P. M. Brother Burdick is laboring here with good success. They have rented a hall on Main Street, which will seat about three hundred persons. It is well filled. About thirty profess to have been saved. I preached in the evening to an attentive congregation from the text, 'Escape for thy life.' "

"January 14, 1866.—Preached from 'Come out and be separate.' Helped very much, and it was a profitable time. In the evening, from 'These shall go away.' It was a solemn service. Some were forward and professed to be saved. A very good day on the whole."

"January 15, 1866.—A very cold day. I preached in the evening to a large congregation from 'They have healed slightly the hurt of the daughter of my people.' It was a good meeting. I passed a restless night; went to the depot the next morning before four o'clock to take the cars for home. I stopped over at Frey's Bush one train. Found Brother Dunckelberg well and vigorous. The Lord is with him. Found all well at home."

"January 20, 1866.—I went to Albany, expecting to preach in the evening, but no appointment was given out. Brother Sinclair is well, and is doing very well. Went to Brother Martin's to stay. I talked on the cars to-day with two dissolute fine-looking young men who have been in

the army. They acknowledged their need of religion, and I trust a good impression was made. One of them said he expected to die of consumption."

"January 21, 1866. Preached in the 'Free Central' in the morning from 'We both labor and suffer reproach.' About thirty present. The Lord helped. In the afternoon there were about sixty present. Text: 'Come out from among them.' The Lord helped very much. It was a blessed time. In the evening the house was about two-thirds filled, about one hundred and twenty present. I preached from 'Straight is the gate.' I was helped some, but it was not as good a time as we had in the afternoon. Took tea at Brother Nichol's. I stayed at Brother Martin's. Was well cared for, but did not sleep Sunday night; was too tired. Was waked up at about four, but did not sleep much after."

"January 25, 1866.—At the general quarterly meeting at Parma. It was an interesting meeting, and the Lord greatly blessed His people. Preached once."

"January 28, 1866.—I preached at Parma from Ps. xl. 1. I said there is some one here who wants religion, and I desire to tell him how to get it. An old man of seventy, I should judge, arose and said he was that one. Some five or six came forward for prayers, and we had a

very excellent meeting. Preached at Parma several evenings from 'Come out and be separate'—2 Cor. vi. 2; 'Day of salvation'—Gen. xix. 17; 'Escape for thy life.'"

"February 4, 1866.—Preached at New York from 'Who can understand his errors?' In the evening preached from 'Day of salvation.'"

"February 11, 1866.—Preached at Buffalo from 'Contend earnestly for the faith once delivered to the saints.' In the evening from 2 Cor. vi. 2. Several forward, one converted."

In 1867 we find him writing to a discouraged preacher:

"I am sorry that you find things in so discouraging a condition—the church cold, some of the members backsliders, sinners indifferent, congregations small, and but little interest manifested in religion. This is a sad state of things, but it is by no means uncommon. It is no new thing for Christians to backslide. Some went back to the beggarly elements of the world in the apostle's days, and the fatal fashion has had followers ever since.

"But as matters are, they are not hopeless. God still lives. His word has lost none of its efficacy. It is still quick, and powerful and sharper than any two-edged sword. Try that. Begin with your own heart. Probe it thoroughly. See if you have not compromised, or

been wanting in self-denial, or received honor of men. Seek to disguise it as he may, he who was once successful in saving souls, but fails now, month in and month out, is backslidden, more or less, from God. His power is gone. If this is the case with you, own it to yourself—do not attribute your failure to circumstances. Lay it to its true cause, your want of grace. Then, whatever else you do, get the grace that will make you conqueror. Humble yourself before God. Ask until you receive the baptism of the Holy Ghost and of fire !”

Of the Albion G. Q. Meeting he says :

“It was all good. There was no drawback. The Spirit of the Lord was present in glorious power. Sinners were convicted and converted, believers sanctified, and the saints made to rejoice with joy unspeakable and full of glory. The Lord worked as He pleased, and no one put on any restrictions, or criticised the work, or prescribed bounds within which the Holy Ghost must confine His operations. As that veteran of the cross, Asa Abell, remarked : ‘He is to be pitied who could call such an out-pouring of the Spirit fanaticism.’

“The meetings have been continued with success, and we learn from Brother James Mathews, preacher in charge, that some twenty have been converted.”

The fall trip to Illinois to attend the confer-

ences was marked by much blessing on his labors. Of the progress of the work he says :

“Three years ago, application was made to the Illinois Conference to send a preacher to Bureau Co., some sixty miles away from any appointment in the conference. Rev. J. W. Dake was appointed to labor in that region. He went with the apostolic spirit and with apostolic fire, ‘without purse or scrip’—without a single member or any appropriation of money for support. The people flocked out to hear him, and many were saved.

“A great work has already been done in this region, and is going on in power, and bids fair to leaven this entire region of country with the truths of the Gospel.”

A most powerful meeting was held at Freeport, Ill., of which Mrs. Martha La Due wrote :

“Brother Roberts, our beloved superintendent, preached Sabbath morning to a very large congregation. His sermon was on ‘Holiness.’ He was helped of God to show the difference between Bible holiness and ‘that baptized gentility,’ as he called it, which passes for holiness now in all the popular churches which recognize the doctrine. He clearly proved that the standard of holiness which prevails in these churches falls far below the marks of true Gospel awakening. As an illustration, he read to us that

portion of the general rules in the Methodist Discipline relating to dress, and the sentence which follows : ‘ And all these things we know His Spirit writes on truly awakened hearts.’ He closed with a searching appeal to those who held up this false standard, to come back to the word of God, as they desired to flee from the wrath to come. Sister Roberts followed, by relating some parts of her experience, and the Spirit helped to rivet the truth. Many were pricked to the heart, and formal professors, who loved their idols, revealed the state of their hearts by breathing out bitter denunciations of the truth of God. Never have I witnessed such universal conviction on a camp-ground, and such profound respect for the worship of God from first to last, even during the most remarkable demonstrations of the Spirit of God.”

He writes in 1868, January 12, at Syracuse : “ The society here has not recovered from the management of last year and the year before, but there are some precious saints here. I expect to see yet a good free church in Syracuse.”

On the 21st of January, 1868, he writes : “ Went to Rochester at 9.25. Stormy and snow. Last Saturday, to save time, I got Mr. ——— to do some business for me which I might have done in ten minutes by walking fifteen rods. To-day I spent three hours and walked three or four miles to see if he had done it.”

The 2nd of February, 1868, he writes : “Quarterly meeting at North Chili. A very good love feast. I preached in the morning from ‘They shall devour and subdue with sling stones.’ The Lord helped, and I was somewhat blessed. But I feel discouraged about the work here, on account of the unwillingness of the members to break down before the Lord. They feel satisfied with themselves. God has opened the eyes of some, and convicted them of the need of getting the spirit, but others heal them up. Bro. Wood preached in the evening.”

The character of his preaching tours is shown by the following entries :

“February 7, 1868.—Went to bed at Brother Stoutenberg’s at 3 A. M., intending to get up and take the train at 6.45. Slept till 7, then ran to the depot, but the cars were gone. Went back, wrote letters, and went to the depot at 4.30 P. M., took the cars. After I was seated, Brother Stoutenberg came in and told me the stage did not leave Chenango till morning. I went back to his house and stayed all night. I went to bed at night, but did not sleep very well. I am tired and worn.”

“February 8, 1868.—Took the cars this morning at 6.45 A. M. for Chenango Forks. There I took the stage for Norwich, a distance of twenty-eight miles. The stage was a covered sleigh,

covering torn, open in front, so that the wind had free circulation among the feet. There were twelve passengers inside and two outside. Went through Greene, a small, neat-looking village, and Oxford, quite a manufacturing town, on the Chenango River. Reached Norwich at two o'clock. Took dinner at Brother Peters'. Brother Hook took us with his horse and sleigh to a place formerly known as Whopponock, now Christian Avenue. The Lord has poured out His spirit, and about fifty have been saved. At meeting in the evening told my experience."

"February 9, 1868.—Preached in the school-house on Christian Avenue, four miles north of Norwich, on 'The way of holiness.' The Lord helped me, and I had a free time proclaiming the truth. I organized a class of sixteen members, fourteen of them heads of families. The Lord was with us, and it was a precious service. In the evening I preached from 'Escape for thy life.' The word, I trust, took effect. After meeting, we went to Norwich, four miles, roads drifted, and the horses walked nearly all the way. We reached Brother Peters' at half-past eleven. Retired very weary after twelve. A good day, but worked hard and had a cold ride."

"January 1st, 1869.—Yesterday I dedicated a church at Pittsford, N. Y. I rode to Rochester, took the cars to Lockport, thence by sleigh to Charlottesville, ten miles, and preached at a



watch-night meeting in the Baptist church. The Lord helped me. This morning I arose early and went ten miles to Lockport, and took the train at night. At Spencerport, George and Benson met me with a sleigh. It is a very cold, blustering day. I have commenced this year with hard work, and with a determination to work for the Lord with all my night.

“January 31st, 1869.—At Montezuma. In the Baptist church we held a quarterly meeting. It was a good time, and God helped me.

“In the evening the Baptist minister preached. He asked me to pray, and then asked me to close with the benediction after he got through preaching. I told him I would. He preached a long, rambling discourse from ‘Having the promise left us of entering into his rest, let us fear lest we come short of it.’ He said (1) there was no possibility of our missing heaven if we were converted, and (2) we ought to be terribly afraid that we should miss it. I dismissed the congregation, and told them that we would have another meeting. All stayed, and God helped me to exhort and show them that there was real danger.”

“February 14th, 1869.—At Alton, N. Y. Preached from ‘Washing of regeneration and the renewing of the Holy Ghost.’ The house was full. The Lord wonderfully helped me. Several came forward for prayers, and two felt

blessed and saved. The meeting lasted from about nine till four.

“In the evening I preached from ‘Seek ye the Lord while he may be found.’ Several were forward, and the preachers, Brothers Glen and Dempsey, consented to go on with the meeting. We stayed at Brother Case’s. A glorious day.”

“February 17th, 1869.—At home. Wrote an article on ‘Murmuring’ for *The Earnest Christian*. Called on Professor Wright. He went yesterday to open the school, but had only two scholars. He has made an utter failure in the school, but seems reluctant to give it up.”

“February 27th, 1869.—At the office reading proof for *The Earnest Christian*. The last form.

“Took the cars at 3 P. M. for Utica. Took tea at Brother Hicks’, in Syracuse, and then preached in the Free Methodist church, at a quarterly meeting, from “Let us, therefore, fear lest a promise.”

“February 28th, 1869.—At Utica. Brother Osburn gone, Preached in the morning to rather a small congregation, but was blessed. In the evening from ‘Behold my servants shall eat, but ye shall be hungry.’ It was a solemn sermon. The congregation listened with marked attention, and there seemed to be deep interest, but none came forward. The brethren were in

good spirits, and yet did not seem to have faith for immediate results."

"March 7th, 1869.—At Lansingburg. I preached in the morning, afternoon and evening. The Lord helped me and blessed the people. Brother Pomeroy present in the evening and exhorted good. The society has run down very much; love of pre-eminence has been their ruin. Leading men need much humility or they spoil the good they do."

"March 8th, 1869.—Went over to Waterford and took dinner with Brother Pomeroy. He is happy in God, but tempted to commence in his his old age the practice of reading sermons to the people. Endeavored to dissuade him.

"In the afternoon took the train for Mechanicsville. Preached in the evening in the M. E. church, from the text 'Straight is the gate.' Congregation was good and attentive, but they seemed hardly to know what to make of the truth."

"March 9th, 1869.—Went to Albany. Attended the Legislature this morning. In the afternoon went before a committee of the Legislature, and opposed the enlargement of the boundaries of the city of Rochester. Was sorely tempted.

"In the evening went to hear Punshon's great lecture on 'Daniel in Babylon.' It was a studied, eloquent effort.

“In the evening, at half-past ten, I took the cars for Rome. Met Brother Gould at Schenectady, Reached Rome at about 3 A. M.”

“March 10th, 1869.—At Rome, N. Y. The trial of Rev. D. A. Cargil was held. The committee were : Preachers—Gould, Osborne, Olney ; delegates—Geer, Stohlnecker and Selden Beckwith. They brought in a verdict of ‘guilty,’ and suspended him till conference. I am in doubt. Testimony positive, his denial equally positive. Character of witness good ; his, prior to this, equally good.

“In the evening I preached from ‘Ask for the old paths.’ The Lord helped, and we had a good meeting. Took the cars at eleven for Rochester.

“March 11th, 1869.—Had a meeting of the trustees of the seminary to-day. Present : Bros. Abell, Curry, Halstead, Mackey, Roberts, Annis.

“I was elected president and Brother Halstead secretary. Miss Jeffries was elected preceptress, and everything else moves off harmoniously. Brother Gould preached at the church in the evening. It was a good meeting, and the Lord greatly blessed us..”

“March 13th, 1869.—At Mt. Morris. With Mrs. R. and Maria I went to Mt. Morris. Stopped at Sister Sargeant’s. In the afternoon I preached from ‘Be ye steadfast, immovable, al-

ways abounding in the work of the Lord.' Jesus helped. In the evening I preached."

"March 14th, 1869.—A good love feast. I preached in the morning from Rev. iii. 10-12. It was a good meeting. Seventeen joined. They were mostly from Groveland, and seemed like good, substantial Christians.

"In the evening I preached from 'I counsel thee to buy gold tried in the fire.' There seemed to be a good deal of conviction, and five were forward for prayers. After meeting, we went eight miles in a sleigh to Brother Warner's. It snowed."

"March 15th, 1869.—Had a very pleasant day at Brother Warner's. Brother and Sister Saxton came, also Brother Cusick. The Lord blessed us in a season of prayer. This is a godly and remarkable pleasant family. Took the train at Geneseo at about four o'clock, and went to Rochester. Stayed at Sister Moore's."

"March 17th, 1869.—Went with Brother Halstead in a cutter with two horses to Bergen, to get testimony in relation to the wood cut upon the camp-ground. The M. E. preachers' pretended trustees swore that all the trees were either dead or dying. On the contrary, we found that all the trees cut were green, and we obtained testimony of the most ample character to that effect.

The sleighing was good. Dr. Whitney at our house."

“March 19th, 1869.—We went to Rochester, and spent most of the day with Theodore Bacon, Esq., getting ready for the trial in reference to the camp-ground. Brothers Abell, Annis, C. La Due, George W. Holmes and Roberts of the trustees were present.

“Took the train at four o’clock for Binghamton. At Corning we had to wait for connection. Did not reach Binghamton till one o’clock. Went to Brother Stoutenberg’s and met with a cordial reception.”

“March 20th, 1869.—At Brother Stoutenberg’s in the morning. Wrote to Brothers Irwin and Mackey. In the afternoon at church, but few out. Preached from ‘Fear not little flock.’ Was not very especially blessed. In the evening preached from ‘If any man is ashamed of me or my words, of him will I be ashamed.’ There was, I trust, some conviction.”

“March 21st, 1869.—At Binghamton. The love feast was very good; but it is evident that they have not as much of the joy of salvation as they once had. They greatly need a blessing. I preached in the morning from ‘If any man serve me, let him follow me.’ In the afternoon I was blessed, and so were others, in a meeting at Brother Freeland’s. In the evening I preached from ‘Behold my servants shall eat, but ye shall be hungry.’ The Lord helped.”

“March 22nd, 1869.—Rose at three this morn-

ing, and took the train for Rochester. Got along well. Found my dear wife at the office. Went home at five o'clock and found all well."

"March 24th, 1869.—Was at home. Spent a good part of the day in looking after matters about the seminary."

"March 25th, 1869.—The contractor wanted \$500 on seminary. I borrowed \$234.60 of my dear wife, and \$250 of Mr. Vick, and this made it out. My faith is sorely tried, but the Lord has enabled me thus far to meet my engagements. I wrote at the office for *The Earnest Christian*, and felt conscious of help."

"March 27th, 1869.—Went to Rochester on the 10.20 train. Read proof, and got *The Earnest Christian* ready for the press. A good number. Miss Mosman took train for Clifton Spa. At 4 P. M. Mrs. R. and myself took the train for Mt. Morris. Brother and Sister N—— went with us. Brother Cusick met us at the depot. He wrote for us, and I replied that we would go, the Lord willing. Still he did not expect us. There was no meeting given out for this evening."

"March 28th, 1869.—Preached this morning from Eph. iv. 24, on 'Holiness.' We had a good class-meeting, two expressed a determination to seek the Lord.

"In the evening I preached from 'Escape for

thy life.' There was a good congregation, and the Lord helped me, but none came forward."

"April 2nd, 1869.—Took the train at 4 P. M. from Rochester to New York to go to Jersey to preach on the Sabbath."

"April 3rd, 1869.—Reached New York this morning. Called at Brother Mackey's office. All well, and glad to see me. Brother Ross went with me. After wandering about quite a while, we found a place to stay in Elizabeth, at a Brother Gitchel's. No appointment was given out for the evening."

"April 4th, 1869.—No definite appointment had been given out for me, though they had repeatedly written for me. The congregation was small, but God helped me preach from the words, 'Follow peace and holiness,' etc. There was conviction and confession afterwards.

"In the evening I preached from 'I counsel thee to buy of me gold,' etc.

"April 18th, 1869.—At Owego, N. Y. Preached in Brigham's Hall. God helped me pour out the truth about God's and man's religion. There was a large congregation in the afternoon. In the evening there were not so many out, and I felt a degree of discouragement. I preached from 'I counsel thee to buy of me gold tried in the fire.' I was the guest of Sister Collins at the house of a Universalist."



“April 19th, 1869.—Took the train this morning at about four o'clock for Rochester.”

“April 25th, 1869.—At General Quarterly Meeting, at Pittsford, N. Y. The love feast was good. Many spoke. I preached in the morning. There was a good degree of interest. Brother Glen preached a good sermon in the evening. The meeting has been a good one; but it does not seem to me that they have gained much upon the circuit during the winter.”

“May 2nd, 1869.—At Hoosick, on Parma Circuit. It rained and snowed was cold and unpleasant. The attendance at the meeting was small. The love feast was good, but the fire did not burn as bright as it used to. The Lord helped me to preach from the words, ‘Maintain good works,’ etc.—Titus iii. 8. Some were convicted. In the afternoon we left Brother Nears for home. We went down to the church, but there was no meeting. Have been blessed and tempted, but it was a good day on the whole.”

“May 4th, 1869.—Went to Spencerport with George, and took the train at 6.50 for the city. Mailed until 4 P. M. At 4 P. M. took the cars on the Erie Road for Kennedy to go to Ellington. Reached Corning about eight o'clock. Called upon Brother A. Hard. Mrs. Hard was at home. Went at nine to a hotel, and slept till twelve. Took the cars again for Kennedy.”

“May 5th, 1869.—Reached Kennedy at 7 A. M. Took breakfast at Rev. Mr. Willoughby’s, pastor of the Baptist church. He took me five miles in his buggy to Ellington. Rev. J. Johnson, formerly a Wesleyan, was chosen president of the convention. Rev. Mr. Luce, a United Brother preacher, and Mr. Hayt spoke. I spoke in the evening, and endeavored to show that secret societies were wrong in principle and hurtful in their tendency. Some professed to be converted.”

“May 6th, 1869.—Spoke again in the convention this morning. Endeavored to show the demoralizing influences of secret societies upon their members.

“Dr. Kennedy, a Baptist, took me over to take the cars. The express did not stop. Took way freight to Salamanca. At Salamanca took express. Had a berth in sleeping car. Missed meeting Mrs. R—— at Corning, because she did not get a telegram I sent from Salamanca.”

“May 7th, 1869.—Reached New York about 11.30 A. M. Called at Brother Mackey’s office, and then went to the Free Church, corner of Twenty-first Street and Third Avenue, Brooklyn. Took Court Street cars. Found Brothers McCreery, Gould and Anderson there.

“I preached in the evening from the words, ‘Is thine heart right as my heart is with thy heart.’ God helped me. Three were forward

to seek the Lord. An English woman, an ale drinker, seemed a good deal broken down. Went over to New York with Mrs. R——."

"May 10th, 1869.—Went over to New York in the morning after a very good night's sleep in the parsonage on the church cushions. Called at Brother Belden's on Twentieth Street. Took the cars this evening for home on the Erie Railroad."

"May 11th, 1869.—Stopped at Binghamton at three o'clock this morning, and called at Brother Stoutenberg's. He took me in his buggy with his wife to Dr. Whitney's, at Union. Had a pleasant visit. Took the accommodation train to Elmira. Waited there for the express train. Took it and reached Rochester at about eleven o'clock at night. Stayed at the Exchange Hotel."

"May 12th, 1869.—Wrote in the office till noon, and then took the cars home. Found all well. Satan is not dead, but Jesus prevails."

"May 13th, 1869,—My dear wife came home this evening well. I stayed home, and wrote nearly all the day."

"May 16th, 1869.—At Seneca Falls. Love feast very good. Brother Olney is doing a good work. Preached in the morning. In the evening preached from 'Repent and be converted.' The Lord graciously helped me, and I was

blessed in proclaiming the truth. There was a good deal of conviction on the minds of the people. Three or four were forward for prayers."

"May 20th, 1869.—Went to Rochester. Read proof of first form of *The Earnest Christian* and prepared copy. Took train at 5.30 for Syracuse. Attended prayer meeting. A few out, but it was a good meeting. At Brother Hicks'. Found all well as usual."

"May 21st, 1869.—Went to bed last night at 10.30. Rose at 11 to see what time it was, and, for fear of over-sleeping, kept getting up every half hour or so all night. At four in the morning took the cars for Utica. Went to Brother Porter's and had breakfast. Took the cars at 7.45 A. M. for Sherburne. Was there met by Bros. Home and Thompson. Took dinner at Bro. Thompson's. His son drove us at break-neck speed to New Berlin. Preached in the evening from 'Thy heart is not right.' God helped."

During the early part of this year, 1870, he held meetings in the southern part of the New York Conference. Of his labors he writes to his wife as follows :

"VINELAND, N. J., Feb, 10, 1870.

"I hope you will pardon me for the scrawl I sent you yesterday. I wrote it with Brother J—— standing over me, and in great haste.

"We had a good meeting last night. The

Lord helped me preach, and there was more conviction, we think, than there has ever been before upon the minds of the people. I stay over to-day. I am going to try and secure three lots for a church. The brethren here think Mr. Landis, the proprietor here, will give them if I go to him for them.

“I expect, the Lord willing, to go to Chambersburg to-morrow. I do not design to stay there but about a week, unless the Lord makes it clearly known that it is my duty to do differently.

“I am feeling quite well, though my cold still holds on. The Lord blesses me in preaching, but I want, greatly want, to get blessed a good deal more in my soul.”

“CHAMBERSBURG, Pa., Feb. 26, 1870,

“I reached here to-day about noon in safety. Brother Hoke and another brother were at the depot to meet me. I find a pleasant home at Brother Hoke’s. Brother Fohl has gone to Mercersburg to hold protracted meetings. I had to wait over at Elmira about eight hours, and rode all night last night. This morning I took breakfast at Harrisburg with Brother Shick, and had a very pleasant little visit.

“I feel weary in body, but a good night’s rest will, I trust, restore me. I am trying to look to the Lord for such a blessing on my soul as I have never had. I felt a good deal drawn out in prayer this afternoon, and I trust the Lord is

going to make this visit a lasting blessing to me and to the people. But I want to be blessed myself most of all. I must say that I feel very much humbled and encouraged. You must not cease to pray for me all the while I am gone."

Is it a wonder that there was a real work done for God at Chambersburg when he went to it with such a spirit?

"CHAMBERSBURG, March 1st, 1870.

"The Lord has begun to work here in power. There was deep attention and evident conviction, but no break till yesterday afternoon, when there was a real break. About a dozen came forward, and several were powerfully saved. Last night the house was crowded, and two were powerfully converted. It reminded me very much of the Freeport camp-meeting. I am wonderfully delighted with these people and with this country. But my heart goes away to my treasures in the north."

"CHAMBERSBURG, March 3rd, 1870.

"Had a good day yesterday. I was a good deal blessed in my room before going to church; but not being satisfied that it was of the Lord, as you know is very apt to be the case with me, I got down in the parlor to pray again, and was a good deal tempted. Still the Lord helped me very much in preaching, but I think not quite as much as the night before. There was deep con-

viction among the people. I asked a Brother Riley, a lawyer, who has recently been reclaimed, to exhort. He has been blessed since I came, and has spoken with a good deal of feeling. He spoke too long, and dissipated conviction a great deal. One was powerfully saved, and there is deep feeling among the people. God is working.

“I feel that I ought to see that they are provided for in New York and Brooklyn, and design to start to-morrow morning, the Lord willing, for the city. I do not know how to stay away so long. I want to be a greater blessing and a greater help to you than I have ever been.”

“CHAMBERSBURG, March 4th, 1870.

“We had an excellent meeting last evening: House crowded. The Lord helped me to preach, and the word went to the hearts of the people. There were eight forward, and several blessed and saved, I trust. We had a most excellent meeting yesterday afternoon. Some came out very clear.

“They are anxious for me to stay, but I feel as though I ought to go to New York and look after them there. I am to start at nine this morning.”

From the camp-meeting at Meadville he writes:

“June 27th, 1870.—We had a very good day here yesterday. In the evening I preached in the Free M. E. C. in Meadville and was specially

helped. The people were blessed and the word appeared to take hold. Brother C's family are all well.

“Yesterday morning, in the woods by myself, I felt my heart very much melted and I feel a good deal encouraged about myself. The Lord will take me through.”



## CHAPTER XXX.

EVENTS OF 1869, '70, '71.

THE General Conference of 1870 was held at Aurora, Ill., Oct. 12-21. A decided increase of members was apparent in the western conferences. Michigan reported one thousand and sixty-three members against four hundred and eighty-two in 1866. Illinois reported one thousand six hundred thirty-four, a growth of twenty-five per cent. Susquehanna one thousand six hundred seventy-seven, thirty-three per cent. increase, while the Genesee Conference remained about the same numerically.

The growth of the church was apparent in the increase of the members of the General Conference. The first General Conference was composed of thirteen members, while thirty delegates were elected to represent the church at this session.

Writing of this session twenty-eight years afterward, its secretary, Rev. Wm. Gould, says :—  
“At the opening of the conference session in question, some fears were entertained that it would be an unprecedentedly stormy one; and that the little Free Methodist bark with its flag bearing the motto, ‘Spread Scriptural holiness throughout the land,’ might be wrecked.”

One of the annual conferences had expelled two of its ministers ; one for immoral conduct and the other for teaching erroneous doctrine : both had appealed to this conference, the latter being a very talented and popular man. The action of the General Conference was awaited with great interest, and considerable apprehension for the welfare of the work of the church.

The question of the superintendency was permanently settled for the church. A few had, from the beginning, opposed the creation of such an office, and wished each conference to elect annually its own president. By action of this General Conference and the subsequent three-fourths vote of all the annual conferences, the system of a general superintendency was incorporated in the general rules of the church. This matter has remained settled since that date, so general was the conviction of its benefit to the church as a whole.

The appeal cases were decided by the unanimous vote of all who voted. In one case, such was the spirit of fairness that the delegates from two conferences abstained from exercising their right, in the one case because the action of their conference was called in question, in the other case, in as much as their conference had committed itself by a vote endorsing the party aggrieved.

“ Does the church rule on self-indulgence forbid the use of tobacco ? ” This General Confer-

ence by a unanimous vote, subsequently ratified by the vote of the annual conferences, answered the question by specifically forbidding it.

The spirit of devotion and consecration to God's work was manifest to all. The testimonies in the love feast on Sunday were marked by the spirit of humility and victory.

From this time the field occupied by the church began to widen. No more interesting story could be written, than the account of the heroic labors of the self-denying men and women who pushed out into new fields with the Gospel of salvation from sin, full and free. From the older conferences laborers anointed for God's work began to go forth to spread the news.

Amongst the fruits of the Brockport revival of 1858 was William Cusick, a blacksmith, without learning but with a warm heart, a lot of sense and the anointing of the Holy Spirit. Of his labors he writes :

“ I came here to Michigan twenty-nine years ago, in 1869, at Brother B. T. Roberts' suggestion, who gave me fifty dollars out of his own pocket to help bear my expenses. When I came here the Michigan conference included the whole of the states of Michigan, Indiana, and Ohio, over which E. P. Hart was chairman. The church then was in its infancy, there being not more than three hundred members in the three states.

“Brother C. H. Sage and I were the only Free Methodist preachers in this part of the country, he residing at Saranac and I at Coopersville. We labored hard that year (1870) and with great success, over two hundred being added to the church. The conference that fall was held at Springfield, O., over which Brother Roberts presided. After consultation both with Brother Roberts and Brother Hart it was decided to form a district, to be called the Grand Rapids District, and to include all the territory now included in the North Michigan and East Michigan conferences. I was appointed pastor at Coopersville at this conference, laboring as a supply from the Genesee Conference and two years from the Michigan. When I left, there was a membership of one hundred and nineteen, also a large church 36x56 ft. One general and several annual conferences have been held in this church since then.

“From Coopersville I was appointed to St. Johns, where a church partially erected under my labors was finished. Brother Roberts dedicated the church. A powerful revival was held that year, at which over one hundred were converted. The work spread in different directions; and at the conference that fall, it was divided into three circuits. During one of the revivals that year on the circuit, a certain Dr. Brown, his wife and her step-daughter were soundly converted. Shortly after they moved to Canada,

where they began to publish their new-found joy and as a result a circuit was formed. They then wrote to Brother Roberts, asking him to send them a preacher. Brother Roberts complied by sending Rev. C. H. Sage, through whose earnest efforts the work spread, until it became necessary to form a conference.

"A circumstance occurred at that time which might be of interest. A prominent man who lived at Grand Ledge was suddenly killed by falling on a circular saw. This man was a prominent Mason and also an infidel. The funeral was held in the M. E. Church and was conducted by the M. E. preacher. He told the mourners and friends that the departed was gone to the 'grand lodge' above, and that if they lived as he had they could meet him there. The recording steward of the society who was present at the funeral was so shocked that he at once left the church. A sister Mitchell who had been converted at Rochester, N. Y., moved to Grand Ledge. She soon saw the distracted state this brother was in, so she gave him a copy of *The Earnest Christian*. He read it and was so delighted with its teachings that he exclaimed, 'These are the sentiments of my heart!' He then wrote to Brother Roberts asking him where the nearest Free Methodist Church was located as he wished to join. Brother Roberts wrote back an encouraging letter telling him that I lived at St. Johns. Brother Roberts also wrote

to me, enclosing the letter which the brother had written and asking me to go and see him. I visited the place and preached two or three times and also formed a class of six members.

“At the Conference I was stationed at Grand Ledge for two years. During the second year a camp-meeting was held six or seven miles from Grand Ledge, and at which Brother Roberts, wife and son and a young lady from New York were present. About twenty-seven tents from my circuit were on the ground. When I left the circuit it contained a membership of two hundred, all resulting from one copy of *The Earnest Christian*.

“Through the influence of Brother Roberts and some others I went to Minnesota and labored with some success the first year. There were but four circuits in the State at that time. Rev. C. M. Damon was chairman. The next summer I induced Brother Roberts to come to Owatonna to hold a meeting. We secured a large hall and he preached with great power. The saints were encouraged. That year I was elected chairman. The next year we held a camp-meeting at Owatonna. The grounds were situated inside the city limits. Rev. E. P. Hart was present, and many were converted. The large tabernacles were lashed together, making a seating space of 50x90. At this meeting my daughter, now the wife of H. D. F. Gaffin, was converted with many others. The rowdy element made quite a

disturbance at first by gathering in groups and mocking the saints when they got blest. At every fresh manifestation of the Spirit they would shout 'Amen.' I drew near the group unobserved and watched them. Very soon they commenced their disturbance again, and at the same time I grabbed one young man and shook him until his teeth chattered and asked him who was making the disturbance. 'That other fellow,' he replied, pointing to a youth at his side. I caught him and brought their heads together quite heavy. I then said to them, Can you behave yourselves now? 'Yes, sir! yes, sir!' they replied. 'There is a new man who has a hold of the bellows now, who preaches works as well as faith,' I said. After this there was no more disturbance in the meetings. The city people were greatly pleased and gave me many compliments.

"From there Brother Hart and wife and myself went to Mapleton, where a great many were converted, among the number was C. E. McReynolds and wife, now of Seattle, Washington.

"At this meeting a Sister Cole became greatly burdened for her brother, who was unsaved. She was lying on the ground under the tent, and some of the brothers and sisters tried to persuade him to come and see her; but he refused and said, 'Go away from me.' He then got up and started from the ground, but had gone but a little ways when he fell to the ground, prostrated

under the power of God. When he yielded to the claims of God he came through shouting. He testified that while he lay there he saw hell open, heard the shrieks of the damned. He also saw heaven and all its beauty unfold before him, and after describing the two places he said, 'You cannot make me believe that there is no hell, for I have seen it.' This took a wonderful hold on the people, and soon many were crying for mercy all over the ground.

"The conference that fall was held in Ravenna, Minn., E. P. Hart presided. Rev. E. L. Smith, now in Seattle, Wash., but then a local preacher, made the request that he be allowed to go North to where a certain family of Free Methodists had settled, in Blue Earth County. I gave my consent and he packed and drove by the overland route, three hundred miles north and settled in Alexandria. The next spring I drove all through that country when there was not a Free Methodist class in all North Minnesota and Dakota. I saw at once that this was a very needy field. There were no schools save in the towns along the railroads. The people were busy taking up claims and improving the lands. I sent an article to the Free Methodist, entitled 'The Macedonian Cry.' After describing the condition of the people, and the prospect of success, I made a call for old *Earnest Christians* and *Free Methodists*. The saints responded freely and soon I had enough to fill a wagon box. I



bought a large tabernacle to be used as needed. I used two large boxes to pack the tent in and in every place I could I packed the copies of *The Earnest Christian* and the *Free Methodist*. When I put the tent up I would replace the papers in the box until Sunday, when I would distribute two in a family. I continued this for five or six years, during which time thousands were scattered all through the country, by which means an untold amount of good was done.

“We had great difficulty in procuring a pass for the large tent over the railroads, but through the influence of C. W. Tenny, I secured a pass from A. V. Carpenter of Chicago, over the Chicago & St. Paul R. R. I went to St. Paul to see H. C. Davis, General Manager of the Manitoba Railroad. I asked him for a pass for my tent over his roads and showed him the pass I already had. He examined it and said to me,

“‘Can you tell me the difference between the church you represent and the Methodist Church?’

“‘Yes, sir,’ I replied, ‘I can, in short, the difference between us is, we mean what we say and they don’t; we dare and they daresn’t.’

“He smiled and said, ‘You are the original then.’

“‘Yes, sir, we are the stump and they are the sprout.’

“He smiled again and turned to his clerk and said, ‘Give this man a pass for his tent.’ So we secured transportation free for six years.

"I afterwards went to this same man and secured a pass for Brother Roberts and wife and Brother Travis at different times.

"At a camp-meeting held on the bank of the Blue Earth River in Minnesota, when B. T. Roberts was present a powerful meeting was held. In this place there was a large society of Zinzendorfians, who taught that we received holiness at conversion. Brother Roberts preached five or six sermons on 'holiness' of a very excellent character which so shattered the Zinzendorfian theory that many came forward and received the experience. A flourishing class of Free Methodists was established here as a result of that meeting. At Northfield, Motley, Alexander and Frazier City, Brother Roberts accompanied me where his preaching did much good. Churches have since been built at most of these places. At Long Prairie, at a tent meeting I held, a young man and his sister came forward. They were very much in earnest and soon the young man fell over, which scared the people dreadfully. The most of the community were composed of Baptists. The next night more came out than usual, and the young man came through and was clearly saved. An intelligent Baptist lady who had been present both nights said to me after the meeting, 'I was so scared last night that if you hadn't been so calm I should have run. We never saw such things here before.' Many were converted here and a large class was organized."

As in the days of Israel's glory all the people had a mind to work, so here the ministers were not left to do all. How a woman filled with zeal built a church is told in *The Earnest Christian* for 1872, which account we quote :

“Mrs. Felt lives at Maple Grove, Saginaw Co., Mich. She is a quiet, ordinary woman, trying to follow the Lord fully. She makes no pretensions to either uncommon talent or energy. Some three years ago she felt a burden laid upon her heart. For some time she did not know what it was for. She saw that she must do more for the Lord than she was doing. It was suggested that it might be her duty to preach. Finally she settled down in the conviction that it was her duty to build a house of worship for the Free Methodists. She did not belong to them then, but saw that they were doing the work of the Lord. But how was it to be done? She had no means of her own. Her husband is a frontier farmer in limited circumstances. The people, generally, in the neighborhood are poor, and money scarce. It was suggested to her to ask her husband to give for a site, two acres of land on the corner of his farm. If he would consent to that, she would take it as evident that the enterprise was of God. He agreed to give it, and also to give every tenth day's work till the church was completed. She went among the neighbors and solicited contributions. She took

whatever was given, from one cent upwards. Some gave bed quilts which she exchanged for lumber. She herself gave every tenth pound of butter and every tenth dozen of eggs. An irreligious man whom she asked for a contribution, told her he thought she had 'church on the brain.' He said that they owed him at the mill, but the debt was outlawed and could not be collected. He gave her that debt. She went to the mill and they readily gave her lumber to that amount. As the means were raised the church went up. The Rev. E. P. Hart dedicated the church on the 10th of August. It is a neat, convenient edifice, thirty feet by forty, well built and nicely painted. It was all paid for, so that they had but ten dollars to raise at the dedication. The dedication services, which commenced on Thursday and lasted over the Sabbath, were seasons of wonderful power. The glory of God rested on the preachers so that they could hardly minister at the altar. The people came for miles away and pitched their tents around the church. At every service the altar was crowded with penitents, and many were saved. The whole region is under conviction."

In the Spring of 1871 he visited Kansas. Of the country and the prospects of the newly formed conference he writes to his wife :

"LAWRENCE, April 1st, 1871.

"I begin to long earnestly to be with you, but

am looking to the Lord for grace to stay as long as the Lord will have me. I am quite well except the cold I brought with me. But I do not cough much, yet it seems as though I am taking cold every time I go out in these prairie winds.

“Lawrence is a beautiful city and the country around is very fine and pleasant. I went up yesterday with Brother M—— about four miles on the bluff where we had a fine view of the city and the country adjacent. The prospect was beautiful. It is not a dead level like Illinois, nor hilly like Alleghany, but along the rivers are wide valleys from which the ascent is gradual from two to four miles wide and then you reach a rolling prairie. It is really a fine country.

“The prospects of the conference do not appear to be very flattering; but the Lord can work with very poor material or He would never have used me, so I do not despair of Kansas. Brother L—— has perseverance, and Brother M—— push, and if they can only get into harmony and hold on to the Lord, I hope that something will be done that will remain.”

“ST. LOUIS, MO., April 7th, 1871.

“I expect to go in the morning to Alma to hold a Quarterly Meeting for Brother Neal. If he has an appointment for me at Lebanon, Monday night, I shall not get started till Tuesday morning for home. I may stop over at Cincinnati, perhaps at Meadville one train.

“God bless you ! It is a great trial for me to be away from you ; but I am so thankful if I can do anything for the Lord. You are everything to me. I respect you, love you tenderly and want to do all I can to shield and protect you.”

The Fall conference tour called forth the following letters :

“SPRING ARBOR, Mich., Sept. 28th, 1871.

“We reached here in safety this morning at a little after nine. Our train left Rochester an hour and a half behind time, and it kept losing all the time till it was three hours and a half behind when we reached Jackson. We got to Jackson about five o'clock this morning. We took a freight train for Spring Arbor at six, but it waited till eight before it started. We had a nice walk of about three miles to the church.

“The preachers, generally, were present, though Brother Hart did not get here until this evening. His father is sick.

“A strong spiritual influence prevails, and I think we shall have a good session. The Lord has helped me to-day and I am looking for much of His presence and His love. You must not cease to pray for me.

“A good many inquire after you as usual and wonder why you did not come. You see, darling, it is just as I tell you, the people would rather see you than me.”

“JACKSON, Mich., Oct. 1, 1871.

“Our conference has just closed and we are on our way to Chicago. I would like so much to take my course east instead of west ; but I can say more heartily than when I left home, ‘The will of the Lord be done.’ It seems to me I have been blessed a good deal here—more, if I am to judge by my feelings, than at either of the other conferences.

“God bless you. It seems to me now that I will never leave home without you unless it is an absolute necessity. But I really want to do the will of the Lord.”

“GALVA, Oct, 5th, 1871.

“*My Dear Wife*:—I long to be with you and take care of you. The conference opens well, and I hope we shall get through with the business so that I can start for home Monday morning, leaving Chicago in the evening.”

## CHAPTER XXXI.

### LETTERS, EVENTS 1872.

**I**N the spring of 1872 he spent much time in the West, visiting Michigan, Ohio, Kansas and Missouri.

From Coopersville, Mich., he writes to his wife :

“COOPERSVILLE, Feb. 19th, 1872.

“I would be so happy to be with you this morning if it was the Lord’s will. But I feel as happy and contented as could be expected of one who loves his home so dearly. God bless you my chosen one.

“I got through with tolerable comfort on Saturday night about seven o’clock. Brother Cusick was at the depot. They were all very glad to see me. Yesterday morning I preached to a large congregation. The Lord helped as much as He could, one so utterly unworthy. About a dozen committed themselves to go through in the narrow way. It was a good time and the saints were encouraged and blessed, and one at least, I trust, is restored.

“In the evening the house was crowded again. The Lord helped me. A number came forward for prayers and some were blessed. I feel encouraged because the Lord helps me. I hope



He will again use me. I felt almost discouraged because I saw no more done at Chili and especially at the seminary. It seems as if I could not have it so. Can we not look for a break there yet this term?

“Do not feel troubled about me but pray for me a good deal. Give my love to our precious children and the family. Encourage the dear children in their studies. Help the girls at the seminary all you can. Do not stay away.”

“Feb. 20th, 1872.—Your dear letter came last night and was read again and again with great comfort. My home was never so dear to me. May our kind Father graciously keep you all.

“I am very well and realize some help in preaching. There is a deep interest felt among the people. Congregations large and a good deal of conviction. Some of the professors are getting renewed—some getting out clear in the blessing of holiness, but as yet there is no break among the ungodly. We expect it and are looking for it.

“The people are very kind to me. I am, in a way, boarding around but make it headquarters at Brother W——’s, kind people, with an adopted girl about ten years, who has the greatest talent for making herself disagreeable of any child I ever knew.”

“Feb. 22nd, 1872.—My letters seem so poor in

comparison with your dear ones that I am quite ashamed to write. I have written you twice.

“Your note with Brother Lovejoy’s came last night, O, how much good a few lines even from, you do me. Your love, my darling one, is everything to me. I can feel it away off here and it does me worlds of good.

“I am very well. The Lord preserves me in excellent health and spirits. He helps me more than I should think it possible for Him to help one so utterly unworthy. I was especially blessed yesterday afternoon at the church in praying. A woman said last night that a man who was not at the meeting inquired if we had an earthquake, for he said the building shook to its foundation. The interest is increasing. The attendance is good, last night being the largest that we have had at any week-day evening. There is deep solemnity, a good deal of feeling, some are getting out in almost every meeting into the light, but no general break as yet; but we are looking for it. It is a very wicked community. There is a great deal of Masonry and sin in all forms—drunkenness, etc; but the Lord is mighty.”

“Friday Morning.—The work is going good, though there is not as great a break among the impenitent as we hope and expect to see. Yesterday the wife of the leading merchant came out clear in the blessing of holiness. She had an

awful struggle but was wonderfully blessed and has promised the Lord to go straight. She bids fair to make a pilgrim of your sort.

“Brother Cusick says the place was never so stirred before. One man is under such conviction that he has had to go to bed. He cannot keep about but still does not yield.

“The Lord is helping me more than I should think it possible for Him to do, but I am trying to get nearer to Him. I know you are praying for me.

“The country here is quite new. There is a good deal of whisky drinking and roughness generally. Many are bound in the slavish chains of Masonry.

“Give my love to all our dear children. Pray with them and for them as much as you can.

“Again I pray, may the blessing of the Father, Son and Holy Ghost rest upon you, my darling wife.”

“Feb. 24th, 1872.—Your precious letter came last night and I was so glad to hear from you again. Praise the Lord for His kindness to us, and to me especially in giving me such a precious gift as my dear wife.

“I am rejoiced to hear of the work at the seminary. Praise God forever. I trust it will go on until all are saved. I want especially our own dear boys brought into the fold. God bless them all.

“Yesterday was a glorious day here. Some of the leading women of the place were brought out. One especially, a member of the Congregational Church, was wonderfully saved. She is a strong woman but she became a child. Brother Cusick says there was never such power in a meeting here as last evening. The Lord in answer to your prayers helps me preach, praise His holy name. The word of the Lord seems precious. I hope He will yet enable me to preach with the power of the Holy Ghost sent down from heaven.”

The letters following were occasioned by another western trip began in March, to attend the Kansas conference :

“CINCINNATI, O., March 19th, 1872.

“I reached here Saturday at six P. M. in safety. Brother Spicer expected me at seven and so I found my way alone to his house, which I reached after walking over a mile. They were very glad to see me and had a good supper waiting. I have taken a severe cold, one of those disagreeable colds that keeps one sneezing and head running. I preached yesterday morning to about twenty in a little, dirty church and felt a little helped. In the afternoon I preached in a colored Baptist church. In the evening, I again preached in the little church to a congregation a trifle larger than in the morning. Three came forward to seek religion and professed to

find pardon. One of them a drinking man, came out with a good deal of triumph. I trust he will stand. The prospect here does not look encouraging. I advised them not to continue to rent the church but to hold prayer-meetings in private houses.

“I feel troubled about matters at home. And first I want to ask your forgiveness for not giving you a ride to church Thursday night. I am very sorry for it and I will try and do better if you will only forgive me.”

“March 24th, 1872.—I was so glad to get a few lines from you yesterday. You must look up and cast all your care on the Lord. I feel bad at having you so burdened with work and care. I will hasten back as soon as I can ; but the calls are so urgent at Missouri and at Evansville, Ind., that I know not how to resist them. I am better of my cold. I was a good deal blessed yesterday in trying to preach. The Lord is answering your prayers for me. Write me at Evansville, Ind.

“God bless you, darling one. Pardon these few lines. I have had to snatch every moment to write for *The Earnest Christian*.”

“March 25th, 1872.—It was so good to get yours of Saturday and to hear that the Lord is blessing you and that you are all well.

“Conference adjourned Saturday night. It was a very pleasant and profitable session. All the preachers got blessed and feel very much

encouraged. The work here looks far more hopeful than it ever did before. Eight preachers joined on probation, among them Brother Albert Perry, from West Falls. He goes to Southern Illinois with Brother Mathews. Brother Neal goes to Lawrence. I am to start in a few minutes across the prairie for Springfield where I am to preach to-night. I am to preach the dedication sermon at Lawrence on Thursday night and stay over Sabbath. Monday night, a week from to-night, I am to go to Brockfield, Mo. and preach, and Wednesday night to St. Louis. Brother Vickery is very anxious I should go to Evansville, Ind. If I do I shall have to be away two Sabbaths more. I do not yet know what I shall do about it; I shall ask the Lord.

“I am a good deal better of my cold. The Lord is answering your prayers. I feel tired but quite well. I trust my visit is not altogether lost. I trust the Lord has helped me to encourage the preachers and people some. There was a great crowd out. I preached twice and spoke in the Sabbath-school yesterday. I feel tired but quite well.”

“GARNETT, Kan., March 26th, 1872.

“I reached here yesterday after a ride of about twenty miles over the prairies. The wind was blowing briskly in our faces, but with the aid of your shawl I managed to keep tolerably comfortable. This is a windy country. I took dinner

at Mother Mathews yesterday. They are comfortably situated and all well. Last evening I preached in the school-house to a large congregation gathered from all parts of the prairie around. To-night I am to preach in the M. E. Church at Garnett. To-morrow night at Princetown, Thursday night and over the Sabbath at Lawrence. I am getting wonderfully homesick to see home ; but I intend to stay as long as I feel that the Lord would have me. I have heard from you only twice since I left home. I hope to get a letter at Lawrence.

“I am better of my cold but still cough some nights ; but I am better and expect to be well soon. Do not feel troubled about me, but pray for me. Love to all the family, and my heart full of love for your own dear self. God bless you my darling one.”

“GARNETT, March 27th, 1872.

“I preached last night in the M. E. Church in this place to a congregation that seemed to be highly satisfied with themselves. It is death in the old church everywhere. After sermon I rode four miles in a lumber wagon to Brother Hamby's and had a good night's sleep. I feel quite well this morning except that my cold holds on ; but I am much better than I was. I am now at the depot waiting for the cars to go to Ohio City where I am to preach to-night.”

LAWRENCE, Kan., March 28th, 1872.

*"My Dear Brother Gould:—*Our late session of the Kansas conference was a great improvement on the last. Though there has not to appearance, been very much done last year, yet the work is certainly in a much more hopeful condition. Eight preachers joined on trial. Most of them, I think, give good promise of usefulness. The session was a good one and all felt blessed and encouraged. The proposed change in the Discipline on tobacco, passed unanimously and so has become a law. Let us sing the doxology.

*"*Brother Mathews goes to Lebanon, Ill., Brother Neal to Lawrence. Our people here have built a neat frame church which I am to dedicate on the Sabbath, We have but eight ministers, but I trust God will do a good work through Brother Neal.

*"*Mr. Hammond has been holding meetings. There has been a general interest. I heard Mr. Hammond this morning. He gave it as his opinion that one thousand had been converted here. The people generally seemed pleased with him but it appeared dreadful to me.

*"*I wish you would send me the names of the Executive Committee appointed at the last General Conference. Brother La Due thinks they ought to have a conference in Minnesota. He says they could organize with twelve preachers and encouraging prospects.



"I expect, the Lord willing, to start on Monday for Missouri, stay till Thursday morning and then start for home. I trust you are well and that the work is prospering on your district. Write me soon."

To his wife he writes :

"BROOKFIELD, Mo., April 2, 1872.

"I am so far on my homeward route. I am well and standing it remarkably. The Lord is answering your prayers and you must hold on for me. I feel so anxious to hear from home. I have had only two letters from you. But I trust the Lord will take care of you.

"We had a good time at the dedication on Sunday at Lawrence. In the afternoon I preached on the streets. The Lord helped. One young man came to me and said that the Lord had sent him from Eastern Pennsylvania to Kansas to hear that sermon. It had broken the snare the Devil had laid for him. In the evening I preached at our church and one soul, we trust, was saved. I then went by urgent request to the Congregationalist Church to the union meeting and spoke. The Lord helped me to speak for Him.

"My satchels were brought to the church and I was going to stay over the river near the depot, but they left my shawl and I had to carry the satchels back half a mile or so and then sleep on the floor. I got to bed at half past ten and got

up at half past three and hurried off a mile and a half to take the train at four. I got there just in time, took the train and reached Brookfield at one P. M. Brother Fitfield met me. He is a fine man and knows the Lord. I preached in the M. E. Church to an attentive congregation, but it seemed as if there was little knowledge of God. O, what death reigns! This evening I have to preach at Boomers, eleven miles from here, and then get back to the railroad and take the cars at two-thirty in the night. I cannot take any other train and get to St. Louis in time to preach Wednesday evening. I hope to start for home on Thursday morning. I may stop over at Aurora one day to see Daniel. I hope to be home on Friday or Saturday, but still if I should stay over Sunday do not be alarmed."

Dover, N. J., Pekin and Rome, N. Y., Blissfield, Ionia and Bronson, Mich., complete the season's list of visitations with the various dedications interspersed and the fall conferences to follow. Of his many cares, his letters to his wife tell.

"August 21, 1872.

"The Lord brought me here in safety yesterday about noon. They are having an excellent camp-meeting, the largest we have ever held in Michigan. There are thirty-two tents. I preached yesterday afternoon and evening. The Lord helped. There were a good many forward

last night. The meeting closes this evening, then I go to Napoleon, thence to Ionia. Brother Hart seems quite satisfied with having you at the Coldwater camp-meeting. He says the main thing he wanted was someone to help him over the Sabbath. I told him I thought the Lord would help you to talk to the people and he seemed satisfied."

"NAPOLEON, Mich., Aug. 22nd, 1872.

"We had an excellent camp-meeting. The dedication here is to take place on Saturday. Brother Hart and all the rest of them insist on my staying to the dedication. Brother Hart goes to the camp-meeting and I am to go on Monday. I expect to go to the Coldwater camp-meeting on Wednesday.

"I am very well and am feeling well. The Lord has blessed me somewhat notwithstanding all my unworthiness and I expect to go through to glory. You must not cease to pray for me."

"NAPOLEON, Mich.

"I am quite well and trusting in the Lord. I see by the *Free Methodist* that Brother Mathews' camp-meeting is put off. So, the Lord willing, I will be with you at Coldwater. So you had better bring our 'Captain's' tent. If you cannot bring that old trunk, you had better get a new packing trunk.

"This is a fine country and I like the people

very much. Whether I shall have the privilege of going home with you from Coldwater, or whether I shall still have to go to Evansville, I cannot tell yet."

"Camp, near Bronson, Aug. 30th, 1872.

"I reached here yesterday, and am well, though tired, sleepy and cold. It rained hard Tuesday night and has come off cold. The meeting starts off dull. They are less lively here than in any other part of Michigan I have been in. It is so uncomfortable that I am quite glad you are not here. I wish I had our tent, but will get along, the Lord helping. I do not yet know whether I am to go from here to Evansville or not.

The Lord has helped me more than I expected He would, and I trust I have grown in grace. Pray for me that the Lord will keep me and use me to His glory.

"I was glad to get a line from you yesterday. I trust the Lord will bless you and keep you all and help you in everything."

"DELTA, O., Sep. 28th, 1872,

"I got here safely after a most uncomfortable ride. The train was slow, car cold, passengers noisy. I did not sleep much. Last night I had a chill, but feel better this morning.

"I wish you would have Norman put in glass into the windows that need it, also grates in the

seminary stoves. George had better get the grates. I want H—— to paint the wall under our kitchen. You had better write to that girl at Allegany at once.

“Brother T—— feels quite inclined to go to Chili and take the farm. Shall I have him?”

“If they need any more stove pipe at the Seminary have them go to the House of Refuge and see if they cannot get some cheap. There is a stove belonging to the Seminary at Klein’s. They can get that, too, when they go for the pipes.

“Write me at Crystal Lake, Ill.”

“CHICAGO, Oct. 1st, 1872.

“I am now on my way to Crystal Lake. Am quite well, but worn and tired. I had a slow train all the way from Buffalo to Chicago. Have not heard from home since I left.

“I wish you would have George take the minutes of the Susquehanna Conference to Mr. Smith. They are on my table. Also the Genesee Conference minutes as soon as they come. I think I shall go to your brother Charles’s next Monday night.”

“CRYSTAL LAKE, Oct. 7th, 1872.

“We had a very pleasant session of conference. It closed this morning at about twelve o’clock. I am quite well. The Lord helped me preach twice yesterday. I had a good place to

stay with Congregationalist people. Brother Dake goes to Waterloo, Ia., Daniel to White-water, Wis., Brothers Travis and Bailey are traveling chairmen. Daniel wanted to go to Wisconsin on account of Mary's health.

"I start in a short time for Belvidere, thence to Iowa Conference."

"BELVIDERE, Oct. 8th, 1872.

"I stayed last night at Brother Kimball's and reached here to-day at about one o'clock.

"I expect to start this evening for Plymouth, Ia., where I hope to find a letter from you. I am getting anxious to get home. I may have to stay next week to attend a trial of Brother U——. He promised last year not to drive his fast horse on the race course, but did so afterwards.

"Brother Dake's folks are quite well. I was at their house this morning. I love you dearly and long to see you."

"PLYMOUTH, Ia., Oct. 10th, 1872.

"I reached here in safety last evening about eight o'clock. One of your letters came on the same train that I did, the other, Brother La Due had taken from the office and handed to me to-day. I feel very sorry that you have so much care and trouble, and, by the help of the Lord, I will relieve you when I get back.

"Brother T—— says he cannot take half of the farm unless he can sell his Kansas land.

He also says that he felt, after he received your letter, that the Lord had released him from going to Chili. I think we shall have to look for help from some other quarter; but I am quite sure it will come in some way, probably, as is generally the case, in a way we did not look for."

"As for Miss J—— if she does not get into sympathy, I am quite sure she will not remain long. I was in hopes that having a principal would help keep her steady and quiet. I want you to feel the importance of your mission to such a degree that you will not feel troubled by anything she does or say.

"Brother La Due is feeling well. Martha is not here. Brother Damon has not come yet. We had an excellent meeting this morning. The Lord blessed me in trying to talk to the people. It is a fine country, very much like Minnesota. The weather was cold this morning but the sun now shines out quite warm.

"I hope you will not think that I meant to impose such heavy burdens upon you. I did not, and feel very sorry that you have had to bear them. May the Lord greatly bless you. I want to do all I can to help you. Give my love to the children and continue to pray for me."

Returning from the West he found himself confronted with variances between the teachers of the school, which had brought about great lack of harmony, both among teachers and scholars, all of which was due to the peculiar ways

of Miss Johnson, a capable woman with an unhappy faculty for disagreements, who gave trouble enough while she remained.

During this winter he attended the dedication of churches, at Pharsalia, N. Y. built under the efforts of Rev. L. T. Frink, at Holland, Ohio, St. Johns, Mich.. New York City and Dover, N. J.



## CHAPTER XXXII.

### LABORS AND LETTERS, 1873.

I N the early part of 1873 he writes from Vermont of his first labors in New England.

“SWANTON, Vt., Feb. 1st, 1873.

“I reached here to-day in safety at about twelve-thirty P. M. I had on the whole quite a pleasant trip. I was on the train all night Thursday night. We were detained near Little Falls by a freight train off the track. Last night I stopped over at Burlington, intending to stay with Brother Stuart, but he lived two miles away and so I stayed at a hotel.

“I am quite pleased with Vermont, what I have seen of it. The car windows were so covered with frost that I had not a very good view of the country; but everything shows thrift, economy, and good morals. I see but very little smoking at the depots, none on the train and no smoking car.

“I expect to have a good meeting, and I want you should pray for me. God bless you and take care of you. Give my love to George, Benson, Charlie, Sammie, Benjie and all.”

“SWANTON, Vt., Feb. 4th, 1873.

“I was glad to receive yours this morning. Hope you are better. You must not get sick and especially over——’s philippics. The way he feels he cannot well let slip any convenient opportunity to give us a thrust. I am not at all disappointed at the course he takes.

“I am having good meetings. The Lord is helping me. The people are getting under conviction and beginning to open their eyes, but death reigns. Some are beginning to turn over in their graves and I hope to see a resurrection before I leave. It is hard to get the work started. One needs to hold on in such a place to do much. I shall have to start for home at the farthest by next Monday morning.

“Now darling, remember Christ’s burden is light. Do not get any other upon you. Give my love to all.”

“SWANTON, Vt., Feb. 6th, 1873.

“Your dear letter reached me this morning. It did me good and encouraged me, though I feel bad over the state of things in the church at home; but we must leave it to the Lord and look to Him for the deliverance which He alone can work out.

“Your word to me to hold on was a word in season to me. I have been blessed in preaching. The Lord has helped me declare His word faithfully; but the professors who attend are very

much like those who first attended our meetings in New York, ready to endorse and to profess all the religion I can preach ; but this afternoon we have had a break and things look as if the Lord was coming in power. I feel now as if the Lord would keep me here till next Monday. I hope to be home next Tuesday at noon if we make connections, of which there is doubt."

From his wife :

" NORTH CHILI, N. Y., Feb. 4th.

"I thought perhaps you would be glad to get a few lines from me often, so I write a little to-night. I have been very busy all day, sewing for Benson, and I find it will be all I can do to get him ready to leave next week. The thirteenth he says is the time he ought to leave. It seems a very short vacation.

"I told you Brother Reddy was to preach last evening. He did so, and it was a very good meeting, none forward. He could not be here this week and they decided to discontinue the meetings. Brother B—— said he was not able to be there, etc.

"To-night the roads are very bad ; it has rained some and the snow is fast disappearing. They have class at the seminary to-night.

"Scholars have been sick, but some are better. Lucy continues to cough. We are well except Charlie, he has had headache for several days.

"I think about you, pray for you and hope

you are having a good time. God bless you, my dear husband. You are everything to me. I hope you will have the best time you ever had. Look unto Jesus, and when you ask, believe that you receive, 'and you shall have it.' God does not answer our prayers for our sakes, but for Jesus' sake. He is mighty to save. Oh! there is such a lack of faith in me. I must have more. I am feeling pretty well, but not as well as I ought, and I shall trust. Pray for me. The children are having bedlam in the dining-room. All are talking at once. I think I am too much blessed with children." (Besides her five sons she had taken into her home a family of four orphaned children, and very lively times they had.)

A western trip followed very closely after his return from Vermont. He writes :

"JACKSONVILLE, Mich., March 10th, '73

"*My Dear, Darling Wife*:—I reached here in safety Saturday evening. I was greatly disappointed in not seeing President Finney. To make sure of seeing him I had Emma Sellew call in the morning as she was going to her recitation and see when I could see him best. He sent word at two P. M. We called then, but he was asleep. I left word that I would call again at three, but I took a nap and then prayed with the girls so that it was nearly four when I called. He had then gone down town so I missed

seeing him entirely. I accept the disappointment and hope to profit by it and will try and live so that the Lord will let me see his saints.

“Brother Ebey was to meet me on the cars but, I missed recognizing him. The train was behind time and when I got to his house they had all gone to meeting. Yesterday I preached twice and the Lord helped me more than I could have expected. There was a good congregation last night and the Word was received by many.”

“ST. LOUIS, March 12th, 1873,

“*My Dear, Precious Wife*:—God bless you, my darling one, I love you so dearly. I long to be with you.

“I am here surrounded by a circle of Adventists. Brother —— is in a fair way to become one. I am quite well but tired. I am happy in the Lord, though longing for my home.

“If any good copy for *The Earnest Christian* comes I wish you would edit it and send it to the office. I hope to send some to-morrow.

“I had a good time at Jacksonville. The Lord blessed me especially the last night. I have had a tolerable time here, but things are in a wretched condition. I do not know but we shall have to give up St. Louis.”

“LAWRENCE, Mich., March 13th, 1873.

“*My Dear Wife*:—I reached here this morning and found three letters from you and one from

George. I am glad to hear that you are all well, and I daily pray the Lord to graciously preserve you.

“Tell John I will let him have a cow ; but he can get one elsewhere if he can do better, only if he wishes me to pasture her he must be sure and not get an unruly one. .

“I was pained and surprised to hear of the death of Sister Hutton. Give him assurances of my sympathy and my prayers when you see him.

“I rode all night again last night and feel tired to-day ; but the Lord is helping me and I think I shall soon get rested. I am stopping at Brother Neal’s. They are well.”

“LAWRENCE, Mich., March 17th, 1873.

“*My Dear, Precious Wife*:—Conference has just adjourned. We had a good session. I am quite well and feeling very well. I preached in the M. E. Church last evening to a very large congregation. The Lord helped and the truth was quite well received, I think. The Lord is opening the way in this region.

“I start soon for Lebanon, Ill., thence to Evansville, Ind., where I expect, the Lord willing, to spend the Sabbath. I do not think I shall stop at Cincinnati. I do not see how I can be away from home so long. It seems an age since I left you.

“Don’t worry at anything. I am sorry to

leave you with so many cares, Cast them on the Lord, 'for he careth for you,' and I mean to do better for you in time to come. God bless you. I hope you will keep up in health and spirits.

"Pardon this scrawl. I am writing and being talked to by a gifted, talking sister. I will write again soon."

"ST. LOUIS, March 18th, 1873.

"*My Dear, Precious Wife*:—I am so far safely on my journey home. Last night there was a freight train off the track which delayed us a couple of hours. We had to walk around it and take another train. To-day I bought a through ticket for home, and Oh! how glad I would be to use it and to fly to you as soon as the cars could carry me; but I must be sufficiently thankful for such a precious wife and such a pleasant home to stay away as long as the Lord would have me; but I trust the Lord will let me start for home next Monday morning.

"We had a pleasant time at Conference. Brother Neal comes to St. Louis, Brother McClinck to Lebanon and Alma, and Brother Lovejoy to Belleview.

"God bless you my darling one; I hope to see you soon. I am in quite good spirits, though I rode all night and have worked pretty hard since I was gone."

Of the general progress of the work under his care he writes in October, 1873 :

“We have just returned from attending the annual sessions of five of the Free Methodist Conferences. We found in all, the work in a prosperous, healthy, growing condition. In this age of compromise, when the difference between the church and the world is so small as to be nearly imperceptible, the wonder is that any church can maintain a denominational existence, which insists that its members shall not stand connected with any secret societies, that they shall dress plain, not indulge in the use of tobacco, allow no seats in their houses of worship to be rented or sold, nor permit any appeals to be made to pride or the love of pleasure to raise funds for the promotion of the cause of Christ. But this church not only stands, but is spreading quite as rapidly as is consistent with a healthy growth, and what is quite remarkable, it makes most progress where its peculiar principles are insisted upon with the greatest tenacity, and the work promoted is most radical and thorough.

“Steps were taken for the formation of two new conferences. A preacher, the Rev. G. W. Humphrey, and his family, were sent to California for the purpose of planting churches on the Pacific coast.

“On all sides the fields are white unto the harvest. The masses are practically excluded



from the costly churches, and there is a great want in all this country for those who will preach the Gospel to the poor in its purity and power."

From letters written during his travels this fall, we present the following extracts :

"BLISSFIELD CAMP-MEETING,

"August 25th, 1873.

"*My Beloved Wife* :—We are well and the Lord is blessing me in trying to help the people. Sammie is well and is enjoying himself very much.

"There are about forty tents on the ground. The attendance is very large for Michigan. Brother La Due is here. Brothers Tinkham and Barrett and a large turnout of the pilgrims generally. I think the work goes deeper and better than I have ever seen it here. I have never seen the preachers apparently in so good a state. Brother—— is not here but his wife is and has got a good deal blessed. She had fallen under the influence of quietism until it had nearly killed her. She saw it before she came here and saw that she must have the victory over it. She is getting a good deal blessed and I trust will do him good.

"Brother Cripps, the preacher at Spring Arbor, says they got so bound there under his influence that they nearly died out. They did not know what the matter was until Brother—— left.

They then saw how the matter stood and are getting out into the joy of salvation again."

"BLISSFIELD CAMP-MEETING,

"August 27th, 1873.

"Our camp-meeting has just closed and so far as I have heard it is generally conceded that this is the best meeting that we have ever had in Michigan. The work appeared to go deeper than I have ever seen it go before. Last night the meeting run all night. There were a number converted and seven or eight lay at one time under the power of God. The congregations were large and the Word appeared to be well received."

"COOPERSVILLE CAMP-GROUND,

"August 29th, 1873.

"We are well. We reached the camp-meeting yesterday morning. We have our tent nicely put up, a good bed and everything comfortable. Sammie has taken a little cold, but is well and is enjoying himself very much. There are about twenty tents. The meeting opens well and we are looking for a great outpouring of the Spirit. Brother La Due came with me and is enjoying himself well. Brothers Cusick, Ellison, Owens, etc. are here.

"I expect to go to Spring Arbor on Monday, to be at the dedication. I shall start for home as soon as I can after it."

“DOVER, N. J., Sept. 10th, 1879.

“I reached here last evening about eight o’clock, quite well but tired. When I found what good quarters were assigned me, I felt sorry that you did not come, and I do not know but you had better come now. I do not know but my economy or parsimony will be my ruin. I feel so bad that I did not insist upon your coming. Pray for me, darling, and if you feel like coming, do come right along. The preachers are generally here and looking for a good season.

“I wish you would have the men cut the corn as fast as they can without interfering with the sowing of wheat.

“I have just sent out to see if they have made provision for returning preachers and visitors at half-fare, with the intention of sending for you, if they had, by telegraph ; but I learn they have not.”

“DOVER, N. J., Sept 12, 1873,

“Yours just reached me to-day. I was very glad to hear from you, and very sorry I did not bring you with me. I am well. The business of the conference moves very slowly, in spite of all I can do. There was a long discussion over the division of the conference. Brother Owen’s plan was adopted, but Brothers Gould and Woodruff do not concur.

“To-day there was a long discussion of the chairman matter. It was decided against hav-

ing traveling chairmen, but the decision is not concurred in very heartily. I am at a loss what to do. To-day noon, instead of going to dinner, I went to the woods. I tried to get down before God, and give myself anew to Him. It seemed to me He blessed me. I am His, and this work is His, and He will bring order out of confusion.

“I am trusting in the Lord, and feel calm and peaceful. You must continue to pray for me, and I will try and do the best I can to help the preachers.”

“HAVANNA, Minn., Oct. 10, 1873.

“I reached here yesterday about half-past ten. I got back to Cedar Falls from Fort Dodge about four P. M. Tuesday. I walked a mile or so and carried my satchel to find Brother Dake's. They were very glad to see me. We can count on them as our friends. Brother and Sister Dake took me about three miles to see Brother Hannah. I do not know when I have met any one who seemed so glad to see me. We had a very pleasant visit and a good season of prayer. It is a fine family. We then went about six miles to the depot. I took the train at one o'clock in the night, and rode all night in an accommodation and freight train. I reached Havanna more tired and sore and worn out than I have been since I left home. They had gone on with the conference business and had all the committees appointed. I felt sorry that I had come. They

all seem encouraged about the work. The people here are as noisy as ever.

“I am in one of those Minnesota houses in which there is hardly room for the family, yet, strange to say, I had a bed all to myself, and feel quite rested this morning.

“I found no letters here, and this makes me feel quite home-sick.

“RAHWAY, N. J., Dec. 20, 1873.

“I reached here between one and two this P. M. all safe and sound, and feeling thankful to our dear Heavenly Father for His preserving care. Our train was behind time. I reached Sister Dunning’s just as they were taking breakfast.

“I saw Brother Mackey at his office. He was well and in very good spirits. Brothers Mathews and Kettles are here. They had a meeting last night, but they say there were but few out.”

## CHAPTER XXXIII.

EVENTS, DIARY AND LETTERS, 1874.

NEW-YEAR'S DAY was habitually marked by a renewed personal consecration of himself to God's service. From his diary we quote :

“January 1, 1874.—I commenced the year on my knees in earnest prayer to God to make me more holy and more useful than in any year of my past life. We held a watch-night meeting in the church. Brother Bacon preached. Afterwards I preached from the text, ‘Ask for the old paths.’ The Lord helped me greatly. I have felt much of the Lord's presence all the day. My heart is melted with gratitude for all of God's mercies. The school is doing well. Weather mild—little snow, poor sleighing.”

“January 2, 1874.—We went to the city this morning. In the evening Brother Chesbrough preached at the seminary. A good attendance. After the sermon the spirit of testimony rested on the brethren and sisters. It was a blessed meeting.”

“January 3, 1874.—At three o'clock took a train for Alton. Walked through the mud half-a-mile to Hiram Bradshaw's. He has gone into

the world, but, strangely, is kept from his former bad habits. Has restraining grace, though not saving grace. He was once clear in his experience and strong in the Lord. He stopped working for God and lost his enjoyment. His wife is in a similar state."

"January 4, 1874.—At Alton, N. Y. Preached in the morning from 'Examine yourselves.' The Lord helped and the Spirit came down upon the people. In the class several—some five or six backsliders—melted down, and promised to return to the Lord. Among them were Mr. and Mrs. Bradshaw. Stayed at noon at Edward Bradshaw's. In the evening preached from 'By grace are ye saved.' There was evident conviction, but no start was made. Went back to H. Bradshaw's through the mud. Felt burdened at night. The preacher, Brother Cronk, is well liked, and appears to be doing well."

"January 5, 1874.—In the city till noon from Alton. To-night in the seminary in P. M. Am pressing on and God is helping me."

"I did not see all done at Alton that I desired to see done. Have failed in not holding the people to commit themselves to obtain the grace for which they are convicted. Will endeavor from this time to remedy this defect."

"January 7, 1874.—Went to Syracuse to attend the funeral of Sister Hicks. It was her

wish, often expressed, that I should preach her funeral sermon. But after her death arrangements were made by others. Brother Owen preached a very excellent sermon. There was a large attendance, but many of her old friends were not notified of the funeral, and so were not present. I made a few remarks at the close, but was not especially helped. We laid her beside her husband and father in the cemetery in the north-east part of the city. Took train at seven for Rochester."

"January 8, 1874.—Was obliged to stay in Rochester last night. Mrs. Palmer is holding meetings at Asbury Church. Went in the morning but found only a dead class-meeting. Found all well at home.

"Feel sad over the death of Sister Hicks. She was one of my best friends. She professed holiness and lived many years in its enjoyment. Mrs. Fisk, her niece, was brought up by her. Mrs. Fisk says she never heard her say an impatient word or saw her angry."

"January 9, 1874.—At 6.20 P. M. took the train for Buffalo. Walked up to Brother Sully's. Found all well. He is having a trial over the settlement of Brother T——'s matters. He is receiving the recompense generally awarded to those who make sacrifices for others — small thanks and an abundance of fault found with him."



“January 10, 1874.—Started this morning at six from Brother Sully’s to take the train to Holland. They had not arisen. As I was passing the Mansion House Mr. Hazel, the porter of the house, called me in and gave me a nice breakfast. I reached Holland Depot about nine A. M. After waiting some time a team came for me. I rode six miles over the hills and over muddy roads to Colden to the new church. Preached at eleven A. M., from ‘On this rock,’ etc. The Lord helped me and we raised all the money we called for. In the evening preached from ‘Ho ! every one that thirsteth.’ The congregation listened with attention but none came forward.”

“January 11, 1874.—At Colden, Erie Co., N. Y. A very good love-feast. The Lord helped me to preach from ‘Ask for the old paths.’ The saints were blessed and conviction rested on the people. It is a very stormy day. The snow falls rapidly. In the evening I preached from ‘By grace are ye saved through faith.’ None came forward, though there seemed to be deep interest in the congregation. The house was well filled and there was good attention during the services, but after the meeting was dismissed there was more confusion than I ever saw before in the house of God. The boys vied with each other to see which could make the most noise. I rebuked them sharply and quiet was restored.”

“January 12, 1874.—Stayed at Bro. White’s.

He lives about a mile from church. Retired at about eleven last night and rose this morning at four. Brother White took us in a sleigh to the depot. We were directed wrong by the man at whose house Brother White called and asked for direction. After going some ways we turned around and took another road. However, we reached the depot in time for train. At Buffalo dined with Brother Gould. Went with him and called on Brother Waters. Reached home about seven-thirty, very weary but found all well. Praise the Lord."

"January 13, 1874.—Went to the city and attended to my usual business in connection with *The Earnest Christian*.

"In the evening at class the Lord helped my dear wife in saying a few words. I led the class and was helped some. The students are growing in grace. I never saw so many young people together anywhere else who are clear in the blessing of holiness, strong in the Lord, as there are here."

"January 14, 1874.—To-day we finished in a snow storm drawing in our corn. The work has dragged terribly on the farm this year. J—— W—— works for me and boards himself. He does not get to work till about eight in the morning, and two in the afternoon. He is good, but very slow."

“January 16, 1874.—In the evening I preached at the seminary, in dining-room, from ‘My reward is with me.’ It was a good meeting, though I deservedly did not have much help. Some were much blessed in speaking, Lucy Sel-  
lew in particular.”

“January 17, 1874.—I am learning to cast my care more fully on the Lord. He saves me from anxious care.”

“January 19, 1874.—It has been a hard day for me. I have not realized so much of Divine help as I have had of late. There has been a despondency in my mind; things have troubled me more than usual. I must get near to the Lord and have more of His Blessed Spirit. It will not do to live short of the fullness of grace.”

“January 21, 1874.—Had a call from Sister Purdy at the office. She thinks that her husband ought to have joined the free church at the start. I have no doubt of it. He was the instrument in God’s hands in starting this work in Western New York, but staid in the old church. He holds meetings, has some success, but his old power is wanting. There is but little permanent fruit of his labors.”

“January 22, 1874.—A soft, rainy day. At home. Men husking corn with machine. It

goes well, but the ground is muddy. It rained some, and they had trouble with the horses.

"It has been a poor day to me spiritually. I am not getting on as well as I could desire. Wrote an article on the bonding system, and sent it to *New York Times*. It expresses my opinion on a legalized plan for robbing the people."

"January 25, 1874.—A cold, snowy day. Went on horseback to Clifton. Preached at Brother Whittier's house from 'Come out and be separate' Organized a class of three, and made Brother Whittier leader. They have held meetings here for a week or more, as Brother John Handyside has been there a good deal, and the Lerd has helped him. Brothers A. V. Dake and C. Schaffer and Albert Stillwell were there.

"In the evening I preached at Chili in our church from 'Thou art weighed in the balance.' We had a free meeting."

"February 1, 1874.—At Hoosick, at a circuit quarterly meeting. The love feast was very good, yet not as spiritual and lively as I could have wished. There are some groaning after full redemption.

"At 11 A. M. I preached from 'The kingdom of God is not in word but in power,' I showed the people that they did not live up to their convictions, but thought they must be wrong because others thought so. True religion consists

in power over sin, power with God, with men. There seemed to be much conviction. In the evening I preached at Chili from 'The way of the wicked is as darkness.' One was forward to seek religion."

"February 2, 1874.—I had help in paying a note for paper. The Lord is a present help."

"February 3, 1874.—At home. It is a mild, pleasant, winter's day. In the class meeting, at the seminary, to-night, the Lord came. We all felt His presence. It pays for all the sacrifices made for this seminary to see how God blesses the students. Ida Collins was greatly blessed. Lucy Sellew has been poorly, but claims the victory through faith. I have been helped to-day, and was blessed at class meeting, and feel encouraged that I shall have continued and perfect victory."

"February 4, 1874.—Nice sleighing. Went to the city. Paid paper bills at Alling & Cory's. Have I spoken to anyone to-day about the salvation of his soul? Lord help me to be more in earnest to do good to the souls of men.

"Went to Spencerport with Mrs. R. in sleigh. Sent a load of stave bolts to city by John. They cheated him one-quarter of a cord on a load. This is about the way men buy. They take over-measure or over-weight if possible.

February 5, 1874.—Went to the city and as-

sisted in mailing till noon; then took train for Buffalo. At Brother Gould's. He is full of courage and hope for the work. Wrote to Mrs. R. and also to Charlie. Preached a short sermon in the Free Church from the first part of Isa. lii. 1. Showed, 1st, why so much preaching addressed to the church is found in the Bible. 2nd. The necessity of strength; *a* opposition; *b* work to be done; *c* hurtful elements to be kept out. 3rd. The elements of this strength; *a* zeal; *b* trust in God; *c* joy in the Holy Ghost. We are to put on strength. About five minutes before nine took the Great Western train for Canada. Reached St. Catharine's about 10.30."

"February 6, 1874.—Staid last night at the Pickwick House. Accommodations fair. Felt pressed in spirit. Took train at 7.20 for Toronto via Hamilton. Reached Toronto at about 11.30 A. M. Roved about the city. It is old, and does not appear to be very thriving. Police regulations seem to be admirable. People in the street present a better appearance, more orderly than I ever saw in an American city. Took train at four for Stouffville. Brother Graham met me at the depot and took me to his house. Preached in the Congregational Church to an attentive congregation from Rom. 14:17. A poor day on the whole."

"February 7, 1874.—At Stouffville, Ont., at Brother Graham's. Read Agassiz's lectures on

process or 'Method of Creation.' He shows conclusively that facts are opposed to the development theory and that creation points clearly to an intelligent Creator. The same gradations that geologists claim existed in extinct species now exist and have existed ever since the historic period, yet one species never graduates into another.

"Wrote letters. Preached in the evening in the Congregational Church from Eph. 2:8, 'By grace are ye saved.' The preacher did not endorse the sermon but it took hold of some. God helped. Have had peace to-day. Sent a letter home to Mrs. R.

"February 8, 1874.—At Stouffville, Ont. Preached in the morning in the Congregational Church from Heb. 12:14. Showed, first, The necessity of holiness ; second, Its nature ; third, Its attainability. I was listened to with attention but was evidently to the congregation, a 'setter forth of strange doctrines.'

"In the evening I preached in the Wesleyan Church from Matt. 7:13, 14. Showed, first, There is but one way to heaven ; second, But one entrance to this way through the strait, that is small gate ; third, The way is as narrow as the gate. The congregation was large and attentive. It is evident that the doctrine preached is one not insisted upon here.

"In the evening at Brother Graham's. His

daughter Anna and his son Gregory were much broken down and professed to be converted."

"February 9, 1874.—Took the cars for Agincourt, which is about twelve miles north-east of Toronto. Was cordially received by Robert Loveless, a beloved brother whom I have never before met. He was brought up a Presbyterian. Was convicted while playing cards. Groped his way along, feeling after God for a few years. The Lord led him along and has brought him out into the light of full salvation. He has built a chapel capable of holding one hundred and fifty or so which he opens for religious services. I preached in it this evening to a congregation of about fifty. Text, 1st Peter, 1:8. 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing.' There was marked attention but apparently that was all. The people did not seem to understand me. Stayed at the house of Brother Loveless."

"February 10, 1874.—At Agincourt, Ont. A fine winter's day. Air cold and bracing; sleighing fine. Went about four miles on a pastoral visit. Read Livingston's Travels in Africa. He concludes that the sources of the Nile are the same as described by Herodotus. Four fountains at the base of a hill burst forth. Two of them run north and form the Nile. The other two run south into Ethiopia. L. did not see them, but was aiming for them. The centre



of Africa he describes as the watershed of the Nile. It is between ten and twelve degrees south, seven hundred miles long from east to west, lies four thousand to five thousand feet above the sea level, abounds in springs.

“In the evening I preached to a small congregation from 2nd Cor. 6:17, 18. The Lord helped and there seemed to be deep conviction resting on the people.”

“February 11, 1874.—Started for home at 9.40 A. M. Waited in Toronto two unpleasant hours. It seems a civil, well-governed city. Went to Hamilton and waited another hour. At Suspension Bridge waited two hours more. Must learn to use these delays more to the glory of God.

“Reached Spencerport at half past eleven and walked home, five miles. Reached there very tired at one o'clock A. M. Found all well. Praise the Lord.”

“February 15, 1874.—Preached in our church in the morning, from ‘The trial of your faith being much more precious.’ The Lord helped and strengthened the faith of His little ones. Fault-finders said, ‘Why don’t we see souls saved if they have faith?’ Just before evening meeting we were sent for to go to the seminary to pray for Emma C——. When we got there she and Etta Hocum were powerfully converted and there was great rejoicing. In a short time

word came from our house that they wanted us to go back and pray with Louise L——. My dear wife went back and I went to the church. The house was filled. I preached in the evening from ‘Come out and be ye separate.’ There was great solemnity in the house but none started. Emma C. and Etta both gave in clear testimonies. Conviction appeared to be general. When we reached home I found Louisa and Susie both converted and happy in the Lord. Our son Benson was greatly blessed and was rejoicing in the Lord with great simplicity and sweetness, saying, ‘I am so glad the Lord has come to our house. O, father, don’t you feel encouraged!’”

“February 16, 1874.—There was but little done in the seminary but praying and praising the Lord. In the evening the students were greatly blessed and the power of the Lord rested upon them all over the house.

“February 17, 1874.—Went to the city in the morning. In the evening at our class-meeting at the seminary, the power and the glory of the Lord rested down upon us. Emma C —— especially was blessed in a wonderful manner. Her testimony was with a simplicity and a power that no words can describe. All were blessed. Ida Collins was wonderfully blessed and expressed a strong faith that our seminary building would be enlarged. So many clear, independent testimonies to the power of Christ to save, I

never heard, not even on a camp-ground where the strongest pilgrims from all quarters are gathered."

"February 18, 1874.—At home, writing for *The Earnest Christian*. The Lord helped me in writing."

"February 19, 1874.—Went to the city. Called on Brother Chesbro. Prepared copy for *The Earnest Christian*. Wrote letters in the afternoon. In the evening preached at the church from 'I will arise and go to my father.' Was not especially helped but we had a good meeting afterwards. The spirit of testimony rested upon the young converts. Emma C—— spoke with freedom and power.

"Stopped at the seminary on our way home. While we were singing the power of the Lord came down. Ella Warner was greatly blessed. My own heart was touched."

"February 20, 1874.—Wrote editorial for *The Earnest Christian*. Was a good deal helped. It is a mild, wet day. Snow all gone. Wrote to George. Feel convicted of a great failure to redeem the time. Took the train at six P. M. for Franklin, Pa., to hold a quarterly meeting. At Buffalo could not make connections as advertised in railroad guide. Reached Erie at one A. M., stopped at the Eagle hotel, a poor house."

"February 21, 1874.—Did not sleep well. Dis-

turbed by cars. Took train at 7.30 for Franklin. Waited over at Jamestown, Pa., till 12.10, reached Franklin in safety at 2.15. Went to church. Service commenced. Brother Henning was in the pulpit. He talked a few minutes and I exhorted. Pilgrims were present from Oil City. In the evening I preached from 'Come out and be separate.' The Lord helped and there was evident conviction but none came forward. Stayed at Mr. Lamberton's, brother of Jndge Lamberton. They seem like fine people and make us at home. Brother Henning stayed with me."

"February 22, 1874.—Franklin, Pa. Did not sleep very well last night. Brother Henning uneasy. A good love-feast. Preached in the morning from 'The kingdom of God is not in word but in power.' I felt touched by the Spirit of God and God impressed the people with the truth. In the evening the house was crowded, and many were obliged to go away. Preached from 'By grace are ye saved, through faith.' Showed, first, the nature of this salvation ; second, origin ; third, medium through which we receive it. The congregation listened attentively. Three came forward seeking salvation. All of them ladies : seemed deeply in earnest. They felt that God blessed and received them. Closed at ten."

"February, 23, 1874.—Took the cars at nine o'clock for Buffalo, via Meadville. Saw Isaac

Chesbro, encouraged him to be a Christian in all respects. He was quite pleased to hear of Emma's conversion.

"At Corry, called on Charles Gibbs, a classmate of George's. Near Brocton we were detained by a freight train which had run off the track and blocked the road. At Buffalo stayed at Brother Sully's. Had a poor time, on the whole, this day."

"February 24, 1874.—Took the train at 7.30 A. M., for Rochester. Read proof of the March number of *The Earnest Christian*.

"In the afternoon at two o'clock preached the funeral sermon of Lillie Clay, a little girl of Henry Clay's who worked for us two years last. She was a beautiful and interesting child. Last winter she would make her mother get down on her knees and pray. Lillie was sick but a little while. I preached the sermon to a full house, from 'Suffer little children to come unto me, and forbid them not,' etc. The Lord helped me, especially in speaking about of such.

"An excellent class at the seminary."

"February 25, 1874.—At home till six P. M. Was comforted and blessed. At six P. M. took the train and started for Michigan. Were delayed east of Batavia by the bursting of one of the cylinders of the engine. Poor company. At Buffalo, went to Brother Sully's and stayed. Was blessed at family prayer.

“Sent night dispatch to Brother Perry, at Jackson, Mich., urging them to release me and let me go directly to Belleville, Ill.”

“February 26, 1874.—Took Canada Southern cars at 7.20 for Detroit. A straight track and a good road bed. This will make a desirable route to the West when they get to running express trains with through connections.

“At Detroit received a dispatch urging me to hasten to Jackson. Took train at about ten, reached Jackson at two in the night. Stopped at the Union Hotel. On the whole a very good day.”

“February 27, 1874.—Took breakfast at Bro. Le Clear’s. Found Brother and Sister Hart there. They insisted on my staying. Called at Brother Perry’s and took dinner there. A prayer-meeting in the afternoon, about a dozen out.

“In the evening the house was crowded, aisles and all. The Lord helped me in preaching from these words, ‘By grace are ye saved through faith.’ There seemed to be a spirit of deep conviction resting on the people. Four came forward but none were converted. There was some disturbance back near the doors. Stayed at Brother Le Clear’s.”

“February 28, 1874.—Took dinner at Brother Perry’s. He is sick abed. This afternoon I preached to a congregation of about sixty, from

‘The very God of peace sanctify you wholly.’ Was helped. About twenty arose for the blessing. In the evening the house was crowded, aisles and all. I preached from ‘Thou art weighed in the balances.’ I showed what the balances were not ; what they were ; respects in which many would be found wanting ; and how all defects may be supplied. There was close attention, deep conviction and a few came forward. Among those standing up by the door there was some confusion, but God reigns.”

“March 1, 1874.—Jackson, Mich. A good love-feast this morning. There were many clear testimonies to the power of Christ to save. Preached in the morning from Isa. xl. 9. ‘Get ye up into the high mountain.’ A number committed themselves for full salvation. In the afternoon from ‘Put off the old man and put on the new.’ The Word took hold. In the evening there was a perfect jam in the house. Some about the door were disorderly but there was close attention while I showed that Jesus is able to save to the uttermost, them that come unto God by Him.”

“March 2, 1874.—At Brother ——’s most of the day. I advised him to move on his farm and settle down. He is a good man, enjoys religion and thinks he is called to preach. He does not seem to know how to put himself in sympathy with his congregation. They have a feeling that

he is scolding them and few come to hear him a second time. He has tried the itinerancy several times but is nowhere an acceptable preacher. At present his health is poor."

"This evening preached from Isa. lv. 1. Felt liberty in preaching. A good influence pervaded the congregation but no new seekers came forward. The house was crowded with people who listened with marked attention. Staid at Brother Le Clear's."

"JACKSON, Mich., Feb. 28th, 1874.

"*My Darling Wife*:—I reached here in safety, about two o'clock Friday morning. I went to Brother Le Clear's to breakfast and found Brother and Sister Hart there. They were wonderfully glad to see me. I tried very hard to get Brother Hart to consent to my going to Belleville, but he would not. He has been holding on here with wonderful courage. He goes to Hillsdale to hold a General Quarterly Meeting and expects to be back on Monday. I am to stay here till Tuesday, when I expect to start on south-west and preach at Ft. Wayne for Brother S. Roberts, Tuesday night. I expect to preach for Brother Manley, at Jacksonville or Whitehall, and then go on to West Belleville, Ill., to stay over the Sabbath. From there my route is on to Princeton, Kan. Our people have hired here an old Baptist Church, large and centrally located. It was filled last night to overflowing.



A great many stood up in the aisles. They listened with attention till the close. The Lord helped me preach. Four came forward but none were converted. I must get more faith and more power. I must, absolutely must get nearer the Lord. I want you to pray for me. Darling, I love you in the Lord with a very tender love and I want you should, above all things, take care of your dear, precious self.

“You must work Benson in at the seminary all you can. It occurs to me that the Lord will give him to us for Principal when he gets through college.

“Give my love to Brother Stains and tell him to be strong and of good courage. I have written to Walter about sending nails and trimmings for the house. He will write you about them.

“Brother Perry is sick, has chills. He talks of going on to his farm in southern Iowa. His health has been quite poor ever since he has been here.

“I know you will encourage them at the seminary all you can. Get Emma C—— to work for the Lord at every opportunity. I want her to keep on growing and never get stunted.

“Peter Zeller is here from the Spring Arbor school. He says sometimes they have the victory and sometimes they barely hold on. Brother —— is having a better time. Sister Hart says he has been different ever since I preached at the dedication of the school.

“Give my love to Sammie. Tell him to be good and not to be ashamed of Jesus. To B——, tell him to be kind and never say ‘Shut up.’ To Susie, and tell her always to speak for Jesus. To Louisa, and tell her to take the narrow way. To Thirza, and tell her to hold on for the children. To Sister Edeler, and tell her to rejoice in the Lord always. To Charlie, and tell him to give his heart to the Lord.”

“March 3, 1874.—Took dinner at Brother Klin’s. She is a sister to Brother Cronk, our preacher at Alton, N. Y. They would like to be Christians in earnest, but I fear lack of courage. Took train at 12.10 for Fort Wayne. Met Brother Levington and had a good talk. He thinks the great apostasy of the M. E. Church is owing to their episcopacy. Reached Fort Wayne about four P. M. Brothers Roberts and Heston met me with buggy at the cars.”

“March 4, 1874.—Fort Wayne. Staid at Brother Heston’s last night. They kindly got me up at two A. M., gave me some breakfast and took me to the cars. Train left at three A. M. About nine o’clock we were stopped by freight trains which had collided and smashed across the track. After about three hours’ delay we went on and reached Jacksonville about six. Found my way to Brother Ebey’s and was cordially received.

“I feel thankful to my Heavenly Father who

keeps me from all harm in the midst of evils. I must and will serve God.

“ON TOLEDO, WABASH & W.

“R. R., March 4th, 1874.

“*My Dear, Precious Wife*:—We are here waiting for the wreck of a freight train to be removed from the track. I preached last night at Ft. Wayne. It was very rainy—a heavy thunder shower prevailed all the evening. There were but few out. I was enabled to preach the truth to them, but had not much of the Spirit.

“I got up this morning at two and took the train at three. I had to do so or wait till four in the afternoon and ride all night. I preached at Jackson seven times. The house was crowded every night, and the Word was listened to with attention; but apparently but little was accomplished. There is evidently a lack in my preaching and I feel convicted to live nearer the Lord and have more of the Spirit that I may see more accomplished. Brother——’s health is quite poor. He is going on to his farm in Iowa. I advised him to. I fear they both felt afflicted over it, but I could do no less. I do not think he would live a year if he staid in Michigan, and I do not see as there is any hope of his making an acceptable preacher. He thinks of writing to J—— to go and work for him, and if he does, I think he had better go. It is a fine

country, land is cheap and in a few years J—— could work himself into a good farm.”

“Brother Hart continues his meetings and has written to Brother Terrill to go and help him. It seems to me they ought to hold on at Jackson until a good church is formed. I have not heard from home since I left and already it seems an age. I hope to get a letter from my dear wife at West Belleville. I shall write to Brother Jones to see if he will not release me from going to Evansville after conference, so I can go directly home. I have a great longing to get back to you as soon as possible. God bless you and keep you.

“I want you to do all for C—— you possibly can. I am trying to get a desperate faith for him. It is too bad for a boy of his talents not to lay the foundations for a useful life.

“I should think from all I hear about the school at Spring Arbor that it goes a good deal as it used to at Chili. Peter Zeller said that they had the victory sometimes and sometimes they just held on.

“Pardon this scrawl but I do not know when I can get a chance to write again.”

“March 5, 1874.—Took the train in the P. M. for Whitehall. Our people here have a good church, small but convenient. A fair congregation came out notwithstanding a drenching rain. I preached from Eph. ii. 8, “By grace are ye saved.” I was led out of my way to speak on

infidelity. The Lord helped me on this point, especially as I spoke of the evidence of design and of benevolence in the law governing the formation of ice and also the laws governing the gases. I was afterwards told that just before I touched on this point, several of the leading infidels of the place, business men, came in. Brother and Sister Allen rode seven miles through the mud to get there."

"March 6, 1874.—Took train at about 9 A. M. for St. Louis. Reached there about one. Took Turkish bath. Called on Brother Chambers. Took train in the P. M. for West Belleville. Walked about a mile from the depot to Brother Harding's and carried satchel and bundle. Was very tired. Brother Lovejoy seemed very glad to meet me. This has been a very good day. I have felt prayer answered and the everlasting arms about me and keeping me."

"March 7, 1874.—A pleasant day but high wind. Went with Brother Lovejoy to a meeting of the Farmers' Club at the court house. I spoke by invitation and urged upon them the importance of a general organization throughout the country.

"Preached at Free Methodist church to a good congregation from 1 Thess. v. 23, 24. The Lord helped me and many committed themselves to seek the blessing of holiness.

"This is a very wicked place. Saloons abound.

God has done a great deal towards reforming the place through Free Methodist influence. We have here a church of about sixty."

"WEST BELLEVILLE, Ill., Mar. 7, 1874.

"I reached here last night in safety and to my great relief found two letters. I felt like hastening home and doing all I can to relieve you of care and labor and anxiety. You must have Sister Edeler to help you write the letters and do favor yourself all you possibly can. I have written to Brother Jones and hope that he will release me so that I can get home as soon as possible.

"You must pray for G——, but do not feel worried about him. I should not wonder if he would be home before long. I saw from the papers that there is likely to be war between the Argentine Republic and Brazil and if so it may break up the school. You must see about sending him papers and letters. Have the *Popular Science Monthly* got from Steele & Avery's. I paid for it for a year, Also send some weekly *Tribune's*, the *Nation* and *Rochester Democrat*. You may also send him the *Galaxy* if you think best. I will send him some western papers and will write him from Kansas.

"Pardon these few lines. I expect to start on Monday morning for Kansas, and may not have time to write you again till I get there."

"March 8.—At West Belleville, Ill. Preached

in the morning from Isa. xxxv. 8, 'And a highway shall be there.' The Lord helped, and there seemed to be general conviction among the people. In the afternoon went to S. S. They have a house filled with children and youth. There is a good deal of interest manifested.

"In the evening preached from Gen. xix. 17. I had a very good time in laying the truth before the people, but did not feel as much of the Spirit as I did in the morning. The house was well filled and the Word was listened to with deep attention. It has been a good day and I feel my faith increasing."

"WEST BELLEVILLE, March 9th, 1874.

"I waited over this morning in hope of getting a letter from you and was abundantly rewarded by receiving yours of the 6th inst. I was so glad to hear from you and to hear that you are all well. My cold has almost entirely disappeared and I am feeling better than is usual on Monday morning. I had quite a heavy day's work yesterday — toiled hard, but with little visible results. In the morning I was a good deal helped and it seemed to me had the inspiration of the Spirit. The people listened with marked attention and I trust that abiding impressions were made.

"In the evening there was too much learning and too little salvation in the sermon. I think I shall benefit by it if no one else does. This is a

very wicked place, settled mostly by the Dutch, contains about fifteen thousand people with one hundred and eighteen saloons, mostly low Dutch groggeries. The F. M. Church has made a deep impression upon the people. We have a large Sunday-school, good congregation, and a membership of about sixty. I start soon for St. Louis, where I think of staying all night with Brother Chambers, and taking the train in the morning for Kansas. I think this will be easier than to ride all night on the cars, and I can get through in good time if the Lord will.

“I am so glad to hear of the conversion of Miss Porter, and hope she will hold on and be true to God. I cannot be thankful enough to the Lord for what He is doing at the seminary. The Lord bless you greatly and encourage you. You have great reason to have faith in God. I pray for C——, have written him, and hope to see him converted to God before long. The devil shall not have him. You must keep on praying for me. I thought yesterday I was growing in grace, but do not feel quite as well to-day. Satan assaults me with great vigor; but I expect to conquer through Jesus.

“I think of you very much, and pray for you often. You are my help-meet.

“Our sessions are held in a stone school-house, very dirty. I am sent to board with Mr. and Mrs Elder. They are from Maine, and receive us very cordially.”



“March 10, 1874.—Took train at 8.30 on Mo. Pacific Road for Pleasant Hill, The road is very rough. In places it seemed as though we would be thrown from the track. Passed through some very fine country, but the buildings are generally poor. The Capital at Jefferson City is a fine building. Reached Pleasant Hill at 8.30 and put up at the Sherman House.”

“March 11, 1874.—My bed last night was a nice one, but it was very cold, and I could not get warm till towards morning. Took the train at 8.30 for Olathe. Reached it about eleven o'clock. Bought my ticket for Ottawa. Was told by the agent that it left about fifteen minutes. Was but one track and never thought of the possibility of there being another train. But there was a train for Ft. Scott and by mistake I took it. Came back and put up at the hotel near depot. Wrote to George. Felt humbled but trust I shall have a lesson worth my disappointment.”

“March 12, 1874.—Took a freight train at C. for Princeton. We went very slow. The train was stopped several times to pick up prairie chickens, which, frightened by the train, flew against the telegraph wires and killed themselves. Reached Princeton about twelve o'clock.

“Commenced the session of the conference at two P. M. The attendance is small. There are

but nine preachers and four delegates present. But we felt the Lord with us from the first."

"PRINCETON, Kan., March 12, 1874.

"*My Own Dear Ellen*:—I reached here in safety to-day and found your excellent letter of the 7th. You do write the best letters of any body I know of. I am so glad to hear that Benson is getting on so well and that the Lord is blessing you all and taking care of you. Praise His name.

"We opened conference this afternoon. The attendance was small but the Lord is with us. I want all the preachers to get an extra baptism of the Spirit before they leave. The Lord did help me at Belleville the Sabbath you were praying for me, and it seemed to me that I preached from inspiration. The people were greatly blessed and encouraged. That day you spoke of as being so cold was warm and spring-like at Belleville and the people were plowing.

"I somewhat felt that a letter from you would come to-day, so I got a horse and galloped over the prairie to the post-office and found your wonderfully excellent letter of the 9th inst. Praise God for what He is doing at the seminary. I am rejoiced more than words can express. We must trust God, go forward, and work for Him more faithfully. I hope we shall get an addition to the seminary this present summer. I think

many will be glad to send there who have not done so as yet.

“Darling, I have more hope for myself than I ever had before. I believe the Lord is not only going to bring me through but is going to add greatly to my usefulness. It seems to me I am not of much account, but I trust I may do something for the Lord before I die. The apostle prays somewhere that ‘your faith and hope may grow exceedingly.’ I want that prayer answered in my case.

“I am so glad for your loving words. They did me and do me a great amount of good. I trust you will know me when I get back at once. Give my love to Benson, Charlie, Sammie, Benjie, Louisa, Susie, Robbie, Lizzie, Thirza, and all.”

“March 13, 1874.—I was made glad by excellent letters from my dear wife. The work is going good at the seminary.

“The usual business of the conference has been attended to so far in an excellent spirit. God is blessing us.

“I preached this afternoon from Heb. xii. 14, Holiness. The Lord helped and yet my statement of the doctrine was not as clear as I would like to have made it. But the Spirit rested on the people and conviction seemed to be general. My soul is blessed and I am trusting fully in God.”

“PRINCETON, Kan., March 13th, 1874.

“Your good letter so full of love reached me this afternoon. I was so glad to get it. I begin to feel such a longing to see you that if I could I would take wings and fly to your side. But I know this feeling is wrong and I will not yield to it. When I see what the preachers here have to endure, I am willing to visit them as often as I can and to share in their toils and privations.

“I have money enough to take me home for which I feel very thankful to our Great Provider. I am feeling very well. I take a ride across the prairies on horseback every day to the Post-office to get your dear letters, and so far have been abundantly rewarded. Both the letters and the ride do me good—the letters especially.

“Whatever S——’s are coming for, I am sure it is not for Brother S—— to take your place in leading class or in doing your work. God has given you your appointment. It is the most responsible and the best one I know of and you must not look for any one to fill it. Go ahead. You are training up those who will carry on the work when we are gone.”

“March 14, 1874.—We are getting nearly through with the business of the conference. The president of the Kansas Wesleyan Conference was present and gave our preachers and people in Kansas an invitation to join the Wes-

leyans, All expressed themselves satisfied with their present church relations.

“This afternoon Brother Hamby was greatly blessed in testifying to the grace of God. Sister Nichols, formerly from Michigan was also greatly blessed and went through the aisles shouting and praising God.

“Great harmony prevails in the conference and we look for better days. The preachers need a baptism of the Holy Ghost, which I trust they will receive before they go away.”

“March 15, 1874.—Princeton, Kan. A slight rain at intervals. We had a good love-feast. Many spoke and some were a good deal blessed. Preached from 1 Cor. ix. 20, ‘Kingdom of God is in power.’ A good degree of feeling prevailed. Some seemed really in earnest to obtain Divine power. J. J. Hale and Wm. N. Hamby were ordained deacons. In the evening I preached from Isa. lv. 1. One came forward seeking religion and others for the blessing of holiness. On the whole it has been a very good day. The work here will, I trust, receive a new start from this conference. Not much progress has been made the past year.”

“March 15, 1874.—Conference adjourned about ten this morning Rode all night. Cars were crowded. Many are moving east from Kansas. One man said he liked the country but the people are so very poor. He has been there two years,

but if he stayed longer he would not have been able to get back. Going west the cars were not half filled, going east every seat was filled and some had to stand up."

"March 17, 1874.—At St. Louis. Went to Brother Brooks'. The Irish were out, over ten thousand strong, celebrating St. Patrick's Day. In the evening I preached at Mozart Hall, from 'If ye do these things ye shall never fall.' The Lord helped me. But few out. After preaching I ordained three local preachers, Brother Isaac Jones of St. Peters, Mo., Brother Wm. B. Oglesby of Ridge Prairie, and Wm. J. Jackson, a colored brother of St. Louis. It has been, on the whole, a day of victory for me. Took a Turkish bath. Stayed at Brother Brooks'."

"March 18, 1874.—At Brother Brooks'. Wrote letters most of the day. Had help in writing.

"Called at Brother Wm. Babcock's, in former years presiding elder in Genesee Conference. On the whole the day has been unsatisfactory. I must, absolutely must improve and by the grace of God I will do it. Lord, lead me in paths of straightness for Thy name's sake."

"March 19, 1874.—Started from East St. Louis at 9.20 for Evansville, by S. E. R. R. The road passes through a fine timbered region. I never saw finer fields of winter wheat than in Southern Illinois. There were several fine villages, Mt. Vernon, Carmi.

“Reached Evansville about five P. M. Inquired for the Free Methodist Church. An American German professed to know and took me to the place, but when I got there it was a Presbyterian church and in another part of the city. After over an hour's search I found Brother Vickery's.

“Preached to a small congregation from 1 Thess. v. 23. Felt some of the help of the Spirit.”

“March 20, 1874.—At Evansville, Ind. Wrote home, also wrote leading article for the April number of *The Earnest Christian*. Had some help in the midst of difficulties. Went in the afternoon to a ladies' Temperance Mass Meeting. About three hundred were out at the Presbyterian Church. They look like warriors with their black, nodding plumes. They did not manifest much of a martial spirit. The meeting was very orderly and dignified. No enthusiasm was manifested.

“In the evening preached from ‘The kingdom of God is in power.’ There was quite a good congregation. After preaching we had a very interesting service of testimony.”

“EVANSVILLE, Ind., March 20th, 1874.

“*My Dear, Precious Wife*:—I reached here last evening and was greatly rejoiced to find yours of the 17th. A letter from you is an event full of interest. You are the best letter writer I ever knew of, the best correspondent I ever had.

“I am very sorry to hear that you are so crowded up and have to take two other families in with you. But you must take it easy. Do not work hard for if you overdo and get nervous, then cares will pile upon you. Now, I entreat you to be careful. You are more precious than houses and lands. God had given you to me and I want to take the best possible care of you. I have your hearty co-operation in everything else ; let me have it in this, in taking care of you.

“I have stood this trip the best of any one that I ever took so far. I have ridden on the cars only one whole night. I feel like giving up night traveling altogether. Last night I took a little cold sleeping at Brother’s J——’s in a chilly room and chilly bed, but I feel quite well this morning and I trust I shall soon be over it. I preached here last night and night before last in a colored church in St. Louis.”

Another Western tour follows in quick succession. He writes :

“LANSING, Mich., April 9th, 1874.

“*My Dear, Precious Wife* :—I reached here in safety to-day about noon. They were very glad to see me. I went to Brother Litchfield’s and found them a pleasant family in comfortable circumstances. I am to go to Brother Johnson’s to-night. Brother Cusick is here and full of courage and expectation. We are looking for a



good meeting. I have obeyed your direction and taken a good nap this afternoon. I feel quite rested. I will take as good care of myself as I can ; but I want to make the most of my time here and do all I can for the Lord. I feel a great love for souls and hope to see salvation here.

“This is a handsome town, and contains some fine public buildings. They have some fine school edifices. When I see the costly edifices they are putting up everywhere at the public expense, I should feel discouraged if I did not feel that buildings and apparatus do not make a school. If God will give us teachers fully consecrated to Him, our school will not only be successful, but will be multiplied both north and south.

“I feel a good deal of anxiety about Miss P——, and trust that the Lord will hear prayer and raise her up.

“You must watch our children and not let them throw off their winter clothing the first warm day that comes. You must take good care of yourself and not get any more cold fastened on you.

“I sent you a few lines from Detroit last night but feel as if I ought to beg your pardon for sending such a poor letter.”

“LANSING, Mich., April 4th, 1874.

“Your very excellent letter was received with gladness yesterday. It seemed to me the best

letter I ever had. I am so thankful to the Lord for such a treasure as I have in my dear wife, God bless you my own dear one.

“I am so glad you had so good a time at the seminary. I feel greatly encouraged about it. We must look to the Lord for an enlargement of our borders—have our chapel seated and have our meetings there. I think that school will grow into an institution of great power if we hold on to God.

“It is a great lesson to learn, when we cannot help ourselves, to stand still and see the salvation of God—not worry—not get discouraged ; but let God work out the problem and solve the difficulties for us.

“Yesterday afternoon we had a good meeting here. Dr. J—— was forward for the blessing of holiness. He got very much blessed, threw a bottle of laudanum and another bottle on the floor. He declared that the Lord had healed him. But the devil, to kill his influence, pushed him over and he became quite wild ; but he was calmed down in the evening and seemed all right.

“The devil will do all he can to hinder us, but I am expecting to see salvation. There was a good congregation out last night and some conviction but none forward.

“The Lord is blessing me and giving me great peace. I have not been as especially and powerfully helped in preaching as I have been some times, but I expect the Lord will help me more.

You must continue to pray for me. I expect to see victory here."

"LANSING, Mich., April 13th, 1874.

"Yesterday was a cold, bleak day, but it was a day of victory. I preached three times, and was greatly helped of the Lord, without being exhausted. The Lord answers your prayers and enables me to preach earnestly without preaching too loud. It seemed to me the Lord never gave me the attention of a congregation more fully than yesterday afternoon when I preached on free churches. The house was well filled. People were there from different churches, and there was deep, intelligent conviction. We raised readily two hundred dollars to pay for furniture for the house and the rent for a year.

"In the evening the house was crowded and the Lord helped me exhort them to enter the straight gate. None were forward but there was a great deal of conviction. The city is stirred and God gives us the hearts of the people. This morning at family prayers, the man where I stop, a Mr. Cassler, made a start and was blessed.

"I am feeling well in my soul and much better in body than usual on Monday morning after such a day's labor as yesterday was. I love the Lord with all my heart, love His work, love to do His will."

“July 25th, 1874.

“*My Own, Precious Love* :—It is my birthday. I have been to a beautiful closet on the banks of a running brook and given myself anew to the Lord. I write a few lines to tell you that I gave myself also anew to you. I have confidence in God that I shall live to more purpose in the time to come than I have in the past and I hope by His grace to be better to you than I ever have been. My heart is filled with gratitude and love to God and I offer myself a living sacrifice to Him.

“Darling, I love you most dearly and tenderly. You are all to me. I feel so satisfied with you, I honor, love and cherish you. God bless you, my cherished one, and help me to be all to you that a devoted husband can be.”

“COOPERSVILLE, Mich., Sept. 26th, 1874.

“*My Dear, Precious Wife* :—I am quite well and getting on very well with the business of the conference. Everything is going off well; but the conference is getting quite large and there is a good deal of business to be done.

“I did not realize how late in the month it is. I wish you would go to the city and see if you and Mr. Smith cannot read the proof of the second form of *The Earnest Christian*. You read it over and see if there are any mistakes in names or in doctrines, and he for typographical

errors. I hate to ask you to do it but I do not know what else to do. I will try and do as much for you in some way.

“I love you dearly and will try and write you a good letter as soon as I get where I can. My facilities for writing are not the best.”

“COOPERSVILLE, Mich., Sept. 28th, 1874.

“Conference is over—the pressure is off from me somewhat, and it seems as if I must see you and get that rest to my spirit which I find only when with you.

“We had a good conference. The Lord was with us and everything passed off pleasantly. A spirit of harmony and peace prevailed. Yet on two occasions, I fear I did not have as much patience as I ought to have. I did not grow in grace much at Albion, I fear. I had a very good time preaching yesterday and in exhorting last evening.

“My accommodations have been about as usual. The first night I went out three miles to Brother E——’s. Then it became necessary for me to stay in the place, at Brother Watson’s, a merchant in the place. It is a pleasant family and I was made welcome, but I had to sleep with —— and he snored so loud that it kept me awake a good share of the night. Still all were kind to me and I feel very well and thankful to the Lord for His great goodness and condescending care.”

“September 30th, 1874.

“*My Dear Husband*:—I was glad to get your letter to-night. Thankful another conference is over. Praise the Lord! I would not submit to snoring bed fellows, long rides, etc., when at conference. I hope you will fare better when at Marengo. The Lord bless and help you mightily and keep you in health. I should be glad to be with you and do all in my power to rest you and cheer you. As I cannot, I will ask the Lord to bless you—give you His spirit and give you His rest. Bless His name, I am blessed as I think of it, and I am sure He is going to help you through the conferences. I am hindered from writing by company,

“About your not growing in grace at Albion, I think you had to meet those men by determination and did so. Satan accuses; he would like you to keep still. I see you had too much confidence in those men. You had to see things as they were. In other words, you needed to see their condition. You may have to be more fierce at General Conference. You can be right and patient and *fierce*, too. God bless you and help you.”

“MARENGO, Oct. 1, 1874.

“Yours of September 28th reached me yesterday after I had mailed one to you. Your letter did me a great deal of good. I am so glad you have so much faith in me. The Lord will bring me through, I believe.

“I am glad to hear that they are having souls saved at the seminary. Praise the Lord! I see more and more that God is in that school and I want to do more for it personally than I have thus far been able to do. I am glad that you see as I do about my getting situated so I shall not have to go so much.”

“MARENGO, Ill., Oct., 2, 1874.

“I am now in conference, feeling very well. The Lord is helping. Last evening at dusk I preached in the streets. A good meeting.

“We are taking a number of promising young men into the conference. A good spirit prevails. I think the conference is in a hopeful condition. We shall probably get through to-morrow. I am quite rested. Sleep alone. I am getting along very well and am getting over my fault-finding. I am accepting my position and making the best of it.”

CEDAR FALLS, Ioa., Oct. 6th, 1874.

“*My Darling Wife*:—Your most excellent letter of the second inst. reached me and still does me a great deal of good. You are the best letter writer I ever knew.

“I was helped Sunday at Marengo preaching and especially Sunday evening at the Independent Church. The Lord helped me to deal faithfully with them and yet in love.

“I see from the papers that they are likely to

have civil war in the Argentine Republic. But the Lord can take care of our dear boy in war or in peace. I feel that he is safe."

"PLYMOUTH, Ioa., Oct. 10th, 1874.

"The Lord graciously keeps me in health and I do not have that tired feeling which I had in the East.

"We are having a most excellent conference. The Lord helped me preach last evening and we had an excellent meeting. Some experienced the blessing of holiness. The work here is gaining ground. Many inquire after you. They remember with gratitude your work of faith and labor of love. I am lost without you.

"If the work on the farm is not going any better than when you wrote I wish you would arrange for a team to meet us at Spencerport Tuesday P. M. or eve. It has come to a time of the year when the work must be pushed on.

"I went out hunting prairie chickens the other day. We got four. I shot at two of them, but unfortunately for my reputation, the gentleman who was with me fired at the same time and they fell. But I had the exercise."

How God laid the work of the seminary on the hearts of His children is manifest by the account he gives of the camp-meeting at Chili in 1875 :

"This meeting fully met the most sanguine



expectations. There were over fifty tents on the ground.

“The contributions to aid in building an addition to Chili Seminary took everybody by surprise. In a little while, without any urging, only as the Spirit of God prompted, about four thousand dollars were pledged. Many were greatly blessed while giving. A Divine influence rested on the people, and they ‘first gave their own selves to the Lord, and unto us by the will of God.’—2 Cor. viii. 5. It was a glorious season.

“Work on the seminary has already commenced. We need as much more as has been subscribed to push on the work to completion. Who will aid us? You will look in vain for a more promising opportunity of doing good.”

“PHILLIPSBURG, Jan. 29th, 1876.

“*My Dear, Precious Wife*:—I reached here safely about 3.30 this afternoon. My journey was far less tedious than I had expected. I slept quite well, reached Binghamton about six this morning. I called at Brother Stoutenberg’s and found them well. Took the train at seven A. M. I feel fully as well as I did when I left home. I should feel all right about being here if we were not so much behind with *The Earnest Christian*. I shall not be able to get away till Monday, will, Providence permitting, get to Rochester Tuesday morning. Should be glad to meet you at the office if perfectly convenient.

“I will try and do all the good I can. God bless you and our dear children and care for you.”

“ROCHESTER, N. Y., Feb. 22nd, 1876.

“*My Dear Father*:—We are glad to hear that you are so well, able to preach and enjoying yourself so well. Praise God! I am greatly, sorrowfully, disappointed in Brother ———. If he would get saved and keep saved he is able to do as much good as any man in conference almost. Has he returned?

“It is so difficult to get preachers of the stamp you so properly desire. Some who seem to be devoted to God appear to be lacking in good sense. They never learn to deal with men. Others who are not wanting in sense, appear to be in grace. The wonder is that we get along as well as we do.

“Your affectionate son.”

“PITTSBURG, April 10th, 1876.

“I am here safe and sound, feeling quite well this morning. I staid at Brother Sully’s Friday night and took the train at 6.15 next morning. The ride was quite wearisome, but I stood it very well. Had some backache when I got through, but was alright next morning. Your ample lunch did me good service and I was able to give quite a supper to a family of seven poor children, who, with their parents, were on the train, tired and hungry.

"Yesterday I preached to a large congregation on 'Examine yourselves.' The Lord helped me but there was not apparently as deep an impression made upon the people as I could have wished. It seems a strange idea to them that people can be in the church in good standing and not safe. They seem to look upon the church very much as a ferry-boat—all they have to do is to get on board, pay their fare and trust the crew to take them over safely. Last night I preached again to a crowded house. There was the strictest attention but no move. I am to preach, the Lord willing, every evening this week."

"PITTSBURG, April 12th, 1876.

"The Lord is helping me preach, but that is about all there is of it. Yesterday there were some favorable symptoms. One man said he could not sleep the night before. I preached yesterday on holiness. The Lord enables me to preach with great plainness and boldness; but it seems so far almost like labor lost. I would come home on Saturday, the Lord willing, were it not that Brother Corey insists upon my spending the Sabbath with them. They have no preacher and though my heart is at home I feel as though I ought to help them all I can."

"PITTSBURG, April 13th, 1876.

"I received your second letter yesterday P. M. Am glad to hear that you are well and getting

on as well as you are. I am sorry to hear that they are getting on so poorly at the office, but I will let it all go and not feel troubled. But I feel as if I ought to start for home as soon as Monday, at the farthest, though they are trying to hold on to me and urge me very strongly to stay next week.

“We had the best meeting yesterday P. M. and last evening that we have had yet. There seems to be real conviction on the minds of the people. I expect, the Lord willing, to go to Braddocks on Saturday, and if you get this in time, please drop me a line there.

“I enclose a couple of tracts for *The Earnest Christian*, if you cannot find any better matter. I do not see but that you will have to be editor as well as general business manager and run the whole concern while I am gone.”

“ROCHESTER, April 28th, 1876.

“I spoke to Brother Requa to have his wife preach this evening and he Sunday evening. They will do it. I trust the meeting will be good.

“I am feeling some better. I am hoping in God for complete deliverance.

“I give-over to your care and help. Try the method I recommend. Kindness cures where everything else fails.

“Pray for me. I am looking up, faint yet pursuing.”

“NEW YORK, April 29th, 1876.

“*Darling*:—I reached here this morning at 7.30, all well. I had a very comfortable night and feel quite well.

“The man in Brother Mackey’s office—Brother Dixon, says, my son was here last evening, but he does not know whether he went to Brother Mackey’s or not. Brother Smith has just come in and says Benson went to Jamaica, L. I., and is to go home next week. He says he will be back here Monday

“I thought I was blessed some last evening, but this morning I feel a good deal discouraged. But I am trying to look up.

“The Lord willing, I will try to be home Wednesday morning, but cannot now say. *Darling*, do take care of yourself. Don’t get troubled about anything. I love you dearly and long to be with you.”

“SUMMERFIELD, Ohio, Aug. 23, 1876.

“It was all right my coming here. I have been blessed, it seems more than I ever was before. The Lord has helped me greatly in preaching, and best of all, has blessed me personally with the comfort of the Holy Ghost. I feel strengthened in the Lord. He gives me great encouragement about His work and about myself.”

“HOLLAND, Ohio, April 24th, 1876.

“The meeting is small as yet, but opened well,

and I trust God will do a great work. I had a poor time in getting here and have not as yet been blessed as much as I was at Summerfield; but the Lord visited me in the woods and blessed me and somehow I feel as though I had got a new touch.

“Brother Bell has more help than he expected, and so I feel as if I ought to start for home to-morrow evening.”

“DELTA, Ohio, Sept. 20th, 1876.

“I reached here to-day about noon. I find myself tired. The train was a slow one and sleeping accommodations not very good. But I am pretty well—stay in to-night and rest and hope to feel all right to-morrow.

“The conference waited for me so that we had our first session this P. M. at two o’clock. The preachers are generally here. A good spirit prevails and I trust we shall have a good time, a season of special refreshing.

“I am trying to get nearer the Lord and I somehow feel as if I was going to get greater help during this trip than I ever had before. I know you will pray for me.”

“ST. JOHN’S, Sept. 28th, 1876.

“Your very excellent, welcome letter came last night and I sit down this morning to drop you a few lines in haste.

“It seems to me that the appointments are not

very judicious. The sending of Brother—— back was a plain violation of the discipline, but yet it may be the best thing that could be done. We must make the best of it. It is very plain to see why Brother —— is tolerated and even fellowshipped notwithstanding what would be considered intolerable fanaticism in me. The appointments on his district are not what he intended before conference and it is only fair to conclude that he did not make them.

“It is plain to me that, however, the Genesee Conference people may regard me, I was never as welcome in Michigan as now. The Lord is helping me and giving me the hearts of preachers and people. I am especially helped, both in preaching and presiding in the conference.”

“ST. JOHN’S, Mich., Sept. 30th, 1876.

“I was so glad to get your two letters. I am sorry you have so much to do and I so want to get home to relieve you. I want to take all care from you and help you as I never have done.

“We are having a good conference. There are a good many preachers, most of them promising, coming up for admission to the conference on trial. This consumed a good deal of time. We raised one hundred dollars yesterday for Brother Cusick, to help him to Minnesota. He intends to go.

“It is now Saturday noon and we have

complaints against Brother ——, one of the preachers. He is from Kansas and undertook to regulate the work here at St. Johns, until he has got up a complete conflict between himself and the members. His case is to be tried and this keeps me very busy.

“It does not seem to me that I can stay away two weeks longer. I pray for you often. God bless you.”

“ST. JOHNS, Mich., Oct. 2nd, 1876.

“We have just closed a very good harmonious conference. I am feeling very well, though somewhat tired. I had to be up Saturday night on a trial. I preached yesterday but once and had a very good time.

“I would be too glad if it was the Lord’s will to turn my face towards home, but at 3.40 this P. M. I am to start for Iowa. I hope to get a letter from you. I am so glad to hear that you are well and having so good a time. You must be very careful not to overdo. Now, do not let care get on you. I know the Lord cares for us and He will bring us through.”

“MILWAUKEE, Wis., Oct. 3rd, 1876.

“Our conference at St. Johns closed Monday noon and at four P. M. I started for Iowa. The boat which should have reached here at nine A. M. did not get here until two P. M. The lake was exceedingly rough. The boat, a large and



strong one, rolled and tumbled so that I did not know some of the time but she would go to the bottom at once.

“The Lord certainly cares for me in a wonderful manner, and I feel confident that He will take me through. He is helping me financially, and I believe will help me through. I got a half-ticket from Detroit to Milwaukee, and again from Milwaukee through, so that my fare from Detroit to Plymouth is only \$9.35. At both the Michigan Conferences, against my protest, they voted me the collections that they had made on the circuits for the superintendents, amounting to about \$420.00 in both, and I thought that, under the circumstances, it was right to receive it. I sent you a draft for \$100.00 from St. Johns.

“Brother Humphrey, of Pittsburg, said he will send \$100.00 by the 13th inst. I have written him to send it in a draft to Benson. I have also written to Brother Woodruff to send Brother Smith’s subscription of \$75.00 to you. If they do not have enough by the 16th to meet that note at Stetheimer’s, I wish you would ask Brother Corliss to borrow the balance for a few days till my return. Darling, I do not want to trouble you about my financial matters, and yet, in spite of myself, I find myself writing to you about them. I long to get home, and take every bit of care off from you.”

.

“ ROCHESTER, N. Y., Oct. 4, 1876.

“ *My Very Dear Husband* :—Your letter mailed St. Johns, October 2nd, reached me this morning. I am glad you are having so good a time. Dear one, you are wanted and prized wherever there are true followers of Jesus. Do not feel the least over anything I wrote about Genesee Conference. I must believe some had eyes to see what I saw. If not, never mind ; it is none of it worth noticing. ——— is deceptive.

“ We are getting along quite well. Nothing in particular to worry about to-day. So I have a little rest. Really, the Lord has steadied my nerves for the past week ; but there is a fear to speak of it, lest in less than twelve hours I am as bad as ever. But I will say, to the glory of God, I am better, and expect to be kept by the power of God. I greatly hope ——— will pay you up while you are in Iowa.

“ The more I believe God, and that He will help me through, the better I feel. The less I believe in Satan the better I feel, for I have stronger faith in God. I know I am weak and full of infirmities. but I am the Lord's notwithstanding.

“ I love you, and shall be so glad to see you home. God bless you and keep you. Benson says you must go a hunting.”

“ AURORA, Ill., October 12, 1876.

“ *My Precious Wife* :—Yours of the 10th inst.

has just come to hand. I am so glad to hear from you so often. The people here try to be kind, and yet somehow I do not feel at home very much. There are more strange than familiar faces. Brothers Terrill and Clute are the only ones, I believe, of the old preachers left. Brother Tyler is the only one of the old brethren left. It is astonishing what changes a few years makes."

"Monday, 1876.

"*My Dear Husband*:—I was sorry I did not say to you not to hurry yourself too much in returning, though I shall be glad to see you. And, doubtless, it is necessary for you to be here on account of *The Earnest Christian*, etc.

"I am much better, though I did not get better until Saturday night, when a girl student came up, saying the Lord sent her to pray for me. I thought if that was so I must stir myself to get hold on God. So she, Lucy and I had quite a meeting, and God once more let me feel the healing touch. Praise His name. I am well, and expect to be still more well than I am now.

"We had quite a good day yesterday. I talked to them in the seminary in the morning, and Sister Requa in the evening. The boys had a good time at Spencerport."

"ROCHESTER, N. Y., Jan. 9, 1877.

"*My Very Dear Father*:—Your favor of the 29th ult. is at hand. We are glad to hear that

you are so well. I trust the Lord may fully restore you to soundness of health. I sympathize with you fully in your trials with those who ought to promote, but who really embarrass the blessed cause of God. Grace is the greatest of treasures, but "we have this treasure in earthen vessels," and it does not do to look too much at the vessels. But we cannot help it, I know. It seems to me that men were got out of their right places by the refusal of the conference, at its last session, to appoint Brother —— as traveling chairman for that district. There has been too much human management at our conferences, but I trust for a change for the better.

"We would be very glad to go and see you right away. I meant to have done it before now, but one thing after another has crowded upon me so, that I have not been able to as yet, but still hope to before long. You must not think it is because of my lack of affection.

"I am feeling a good deal the pressure of the times, but trust in the Lord to bring me through. There is a good deal of falling off in our subscription list, yet all seem to think *The Earnest Christian* was never better.

"I want you and mother both to pray for me. Ellen joins in love to you both."

"SARATOGA SPA, Jan. 30, 1877.

"*Darling* :—I am well—nearly over my cold—much better than when I left home. We are

having a wonderful good meeting. The Lord has got hold of the people, and gives me great access to them in preaching. I have been greatly helped every time I have preached, and I have preached every night and day since I came here. Last night, Monday, as well as the night before, the house was crowded, many standing all through the service. Some get saved, we trust, in every meeting. It reminds me of old times.

"I have not heard from home, and feel somewhat solicitous about matters there. If I am needed have some one send me a telegram, care of Brother Town. I did think of starting home this morning, but stay over from day to day.

"God bless you. Love to all. I love you very dearly.

"As ever, your affectionate husband."

"SARATOGA SPRINGS, Jan. 31st, 1877.

"Yours of the 9th inst. was received yesterday. I was very glad to hear from you. It seems already a long time since I left you, my precious wife.

"We are having very excellent meetings. Brother Town thinks there has never been so deep work here since we started. Last night there were over a dozen forward seeking the Lord. Several came out yesterday in the blessing of holiness. We have a meeting every afternoon and evening. At night the house is

crowded. Unless I hear from home that it is necessary for me to return, I think I shall stay over another Sabbath."

"UTICA, N. Y., Feb. 24th, 1877.

"*My Darling, Precious Wife* :—I reached here safely last evening and was greeted warmly by all, including the wheezy little dog. The robin, Peter, is more noisy than usual. I slept very good last night and am feeling better this morning than when I left home. But I think, the Lord willing, I shall be back Tuesday, unless there is some very special reason for my staying over at Oswego Tuesday night. I would like to visit the school very much, but feel as if I ought to be home. I feel so anxious to sell off something this spring and get relieved of some of my debts. It is already time that I did something in that direction. I do not want you to feel troubled any about these matters. The Lord will help us through. I feel confident of it."

"OVID, Mich., June 21st, 1877.

"*My Very Dear, Precious Wife* :—Yours has just reached me. I am sorry you are so poorly and I feel concerned about you. If you do not get better by Monday next I wish you would send me a telegram and I will turn round and go home. I know it will be a disappointment to many, but it is my first duty to see that you are well cared for. I pray for you every day and I

believe the Lord will answer prayer and restore you speedily.

“This is a large meeting—the largest so far that we have ever held in Michigan. There are about or over fifty tents. Many people inquire for you. I have been a good deal helped and yet I have so far been enabled to take it easy. I have got the tent up. They have made me a good bed and I am as comfortable as circumstances will permit.”

“ST. CHARLES, June 26th, 1877.

“*My Dear, Precious Wife*:—I reached the camp-ground here to-day about noon, and was welcomed with a very cordial reception. The meeting is going good. There are forty-seven tents. Most of the old pilgrims are here. Charles and Melissa are not. I came through Chicago early this morning and did not see anyone. I have just preached and snatch a few moments to drop my darling a line. You must be very careful of yourself and not overdo for anybody or anything.

“I feel like just getting into the work of God as I have never done. I believe I shall.”

“CEDAR RAPIDS, Ia., June 27th, 1877.

“*Darling*:—I am here, having to wait all day to get a train to Plymouth, Ia. I reached the St. Charles Camp-Meeting as I wrote you about noon. I preached two sermons and last evening

took the train at 10.40 at Geneva for this place. I was very much helped in preaching, especially in the evening. The Lord helped me very much and there was a good deal of conviction. Yet I felt almost tempted for going that way as it added to the weariness of my journey as well as to my expenses, and as is usual in Illinois they offered nothing towards my expenses. But I leave all that to the Lord. My faith in God is increasing and I believe that in spite of all the efforts of the enemy, He will help me through."

"Wednesday Ev'g, June 27th, 1877.

"At Brother Hanna's, Iowa.

"*Darling Wife* :—I have just been out in the woods praying and it came to me to write you though I wrote this morning. I felt as if I ought to stop here and I am glad I did though I had to walk most of the way from the depot, about three miles ; but I took it easy and am not worn for the walk.

"They were very glad to see me. Brother Hanna says he thinks the money paid for Philip is a good investment. They are all well, though Brother H. is quite deaf.

"Sister H—— goes with me in the morning to the camp-meeting. We take the train at 4.10 A. M., and get to Plymouth about 8 A. M.

"Brother Hanna's place reminds me very much of Charles' old farm, it being in a grove. It is a beautiful place. Unless things have



grown very fast since I left home, they are much more forward here than they are there. Corn is full knee high as it stands. They have green peas and new potatoes. It is a splendid country."

"PLYMOUTH, July 3, 1877,

"I was very glad to receive your letters and to hear that you are better. Do lay aside all care, and do nothing but take care of your own dear self.

"I am very well. The Lord is helping me. We are having a real break in the meeting, and it is going in power. Several converted yesterday and last night. The ministers are breaking down and confessing. I am well cared for at Brother Tenney's. I am getting home-sick. It does not seem as if I could stay another week. Pray for me. They insist upon my going to Owatonna. Brother Cusick has made large calculations. I hold children's meeting every day, and all are much taken with them."

"PLYMOUTH, Ia., July 4, 1877.

"I sent you a such a miserable scrawl yesterday that I send a few lines to-day to apologize. I have but one pen, and that is worn out. I have so much to do, having to preach twice a day, and then writing for *The Earnest Christian*, and hearing complaints, etc., keeps me busy. But I do not mean to neglect you. My heart is with you, and I love you dearly,

“The meeting is going good. I am to preach a Fourth of July sermon or oration to-day at half-past ten.

“I am feeling very well, not exhausted as might be expected. In the morning I am to start, the Lord willing, for Owatonna. How I wish it was the Lord’s will that it was for home. I am getting home-sick.”

“OWATONNA, Minn., July 6, 1877.

“*My Dearest One* :—I reached here in safety yesterday P. M., at about three o’clock. Brother Cusick met me at the cars. I am staying with him ; have a bed to myself, and am very comfortable.

“They were intending to have the meeting on the Fair Ground, but the county people are holding a horse fair, so our meetings are held in a large city hall. Quite a number of pilgrims have come in from the country, and are camped down in a vacant house hired for the purpose. There was a good attendance last night, and I was helped in preaching some. The congregation kept coming in all the evening, which bothered me some. We shall make a quarterly meeting of it, and Monday I expect to start for home. I realize how far away I am when I reckon up when I can reach home.”

“PHILLIPSBURG, N. J., Aug. 10, 1877.

“*My Dear, Precious Wife* :—My mission to Aquetong was a failure. It was a colored

church, and their camp-meeting is to raise money. As I remembered what Aunt Lydia said about their modes of raising money at these camp-meetings, I beat a quick retreat.

“I preached here last evening and had a good time. I never was more heartily welcomed at any place. I stayed at Brother Loyd’s; had a good night’s sleep, and this morning feel rested and refreshed. I am to start at 11.20 for Chambersburg. Unless there is something special to keep me there, I expect, the Lord willing, to go home next Friday. Of course, I have not heard from home since I left, but hope to at C——. I commit you all to the Lord as unto a faithful Creator.”

Philip Hanna, one of the students of the Chili Seminary, had gone to Chambersburg, Pa., to hold a tent meeting. He writes of meeting him :

“CHAMBERSBURG, Pa., Aug. 11, 1877.

“I reached here in safety last evening about seven. The tent had come the day before, was just put up, and the first meeting was held in it last evening. There was a good congregation—about two hundred out. The meeting opens well. I am pleasantly located at Brother Fohl’s with Philip. Birnie and his mother and sister are all that are at home, Brother Fohl is away at Baltimore holding meetings. He could not learn when we were coming, and as he spends

the most of his time in holding meetings here and there he started out. I, of course, cannot yet say how long I will stay, but I feel like going home next week unless there is some very special reason for my staying. I am almost home-sick.

“I had a good night’s sleep last night, and feel a good deal rested. The Lord blessed me last night a lone in my room and I feel encouraged, but still I keep looking homewards. God bless you all. I hope to hear from you soon.”

“CHAMBERSBURG, Pa., Aug. 13, 1877.

“The letters you forwarded from Brothers Glen and Olney were received; but there was not a word in it, nor have I received a word from any one since I left home. I often look at your writing on the envelope, and think that you are still alive.

“I preached Saturday night, and again three times yesterday. I was a good deal helped, especially in the evening. There is a good deal of stir, but also a good deal of timidity. I mean to do my duty, and then I leave the results with the Lord. I want to start home as soon as possible; but I do not feel like leaving Philip alone until the Lord raises up some help.

“I hope to receive something from home to-day. I am stopping at Brother Fohl’s, have a pleasant room and trying to do the best I can, The Lord bless you all.”

“CHAMBERSBURG, Pa., Aug. 14th, 1877.

“*My Dear, Precious Wife*.:—I have just received yours of the 11th inst. and was never, it seemed to me, so glad in my life to get a letter. Praise God!

“I am quite well and am a good deal helped. God is letting the light shine here. We have good meetings and there is a good deal of interest.

“I feel anxious to get home and yet it seems to bad to leave Phil here alone, especially as Brother Fohl is gone, so I may stay over another Sabbath.”

“ATCHINSON, Kan., Sept. 5th, 1877

“I reached here last night about twelve o'clock. The train does not leave till after eleven this afternoon for Emporia. I have stood my journey this far remarkably well. It was a great relief to stop over at Neponset. The people and preachers were very glad to see me. I preached five times and was greatly blessed and helped. I trust too that the Lord made me a help to them. Very many remembered you and what you said was quoted in the meetings.

“The Lord has helped me in my expenses. From Chicago I have had half-fare tickets the most of the way. At the camp-meeting they gave me twenty dollars towards my expenses.

“It looks a long time ahead before I am permitted to go home, but I expect the Lord will bless me and take care of me and take me back

in safety. May He bless you, my darling one, in every possible way. I trust the children will all be good to you. I love you dearly all the while and long to be back with you."

"EMPORIA, Sept. 6th, 1877.

"I reached here last evening. Was so glad to get yours. I feel so sorry that so many cares come upon you and when I return I will find some mode of relief.

"They seem determined that I shall not return soon. I never had so many calls to stop on the way. They insist upon my dedicating a church at Kewanee after the Illinois Conference; but I shall get back as soon as possible.

"I am well and feeling uncommonly well. The camp-meeting commences good. There is a good turn out. I am glad I came. They are so glad so see me."

"KEOKUK, Ia., Sept. 11th, 1877.

"I enjoyed the conference in Kansas, the best of any I ever attended. The work there has got a good start. We had very excellent meetings. During the day and evening of Sunday there were, it was thought, as many as twenty-five converted. The people were very glad to see me and my efforts to do good, poor as they were, were highly appreciated. I am very thankful indeed that I went there.

"As usual, there were many inquiries about

you. Sister Scovill especially sent love. It is astonishing in how many hearts you have a warm place, all over the country."

"WALKER, Ia., Sept. 14th, 1877.

"I am getting so homesick that it does not seem as if I can stand it unless I hear from home every day. So when you cannot write you must have one of the boys.

"I am treated with great respect and consideration, but my nature calls for love. I feel kind towards every body and really enjoy my work, but I sorely miss your kind words and peaceful presence. God bless you."

"WALKER, Ia., Sept. 15th, 1877.

"This is a new prairie town. I am stopping at the depot, a good place. They are Evangelicals, but of the fashionable kind. I am alone so far. They spoke at first about sending some one with me, but I asked not to have anyone until they were obliged to. So, therefore, I am alone and I enjoy it very much. The conference is not as spiritual as the Kansas, Yet we have very good meetings. Adelbert Dake is here and appears to be doing well."

"INDEPENDENCE, Ia., Sept. 17th, 1877.

"*My Dear, Precious Wife*:—I am now waiting for connections on my way to Waterloo, where I am to preach this evening, thence to go to Osage.

"The session of the Iowa Conference was very

harmonious. The work appears to be in a very prosperous condition. I was not as much helped there as at the Kansas Conference—did not appear to get as much hold of the people. I must get more of the Lord. Pray for me. I hope to be specially helped at the Minnesota Conference. They were all very friendly at the Iowa Conference.”

“OSAGE, Ia., Sept. 19th, 1877.

“I had a tedious ride yesterday on a freight and accommodation, but got safely here at last.

“We had a session of the conference this P. M. It was harmonious but the brethren seem a good deal discouraged. Brother A., many think, tears down the work instead of building it up. Others think Brother B. does not go quite straight and all appear to be a little jealous of Brother C. I shall do the best I can and feel an assurance that the Lord will help me.”

The following was written to his mother after the death of one of his sisters, Mrs. Smallwood :

“OSAGE, Ia., Sept. 21st, 1877.

“*My Dearest Mother* :—I have thought of you so often since our errand home and thought how lonely you must be. What a strange providence it seems that both your daughters should be taken before you ! But this life at best is but a short, painful journey, which we shall all finish in a little while.



“In Florilla’s death you have everything to comfort you that can comfort a mother in so great an affliction. Her life was quiet, but it was successful. She did her duty faithfully and has gone to her reward. Do not give way to despondency and gloom, but trust in Him who alone can comfort you.

“From here I am to go to Lime Springs to dedicate a church, thence to Beaver Dam, Wis., thence to Clintonville, Kane Co., Ills. to conferences. I wish you would write to me at one of these last two places.

“We are having a very excellent time at all the conferences so far. I have been to two camp-meetings and three conferences since I left home. At all of them the Lord has blessed and helped me and I feel very much encouraged about the work. At Kansas we had the best conference we ever held there. People came two and three hundred miles in their covered wagons. We had a glorious time. On the Sabbath, both day and evening, as many as twenty-five were thought to be converted.

“Give my warmest love to father. Both of you continue to pray for me. May God bless you and fill you with His comfort.”

“OSAGE, Ia., Sept. 24th, 1877.

“*My Darling Wife*:—Your excellent letter of the 17th has done me a great deal of good. It was so much better than I can write, that I have

waited to reply in hopes that I might get time to attempt to write a suitable answer.

"Yesterday morning while I was preaching, what you wrote, about my exhorting the preachers, came right up before me and I tried to do my duty and the Lord greatly helped me. I do not know as I ever was more helped of the Lord than I was yesterday, both morning and evening. There was a very large congregation and it seemed as if the Lord gave me power to reach their consciences and hearts.

"This has been one of the best conferences I ever attended. The people generally, as well as the preachers, feel greatly encouraged. Brother Coffee was elected traveling chairman, and Brother Cusick, chairman of the Minnesota work.

"I was not surprised to hear that Brother —— has left, though I should have been glad if he could have been saved to the work. I am to go this morning thirty-four miles across the country to dedicate a church this evening; but they have a good team and buggy so I do not mind the ride.

"I am feeling well this morning. I rested good last night; although I was greatly blessed last evening in preaching. The Lord is certainly helping me more than usual."

"BEAVER DAM, Wis., Sept. 29th, 1877.

"I am well and getting rested out. I had a

hard trip to get here, no connections, waiting till tired all out.

“I am very pleasantly situated with the M. E. preacher, Brother Smith, an Englishman. I have a comfortable room all to myself and am highly favored.

“I am glad to hear that you are well. I have received two letters from you here.”

“BEAVER DAM, Wis., Sept. 29th, 1877.

“I drop a line in hopes this may reach you at G——. I am glad of your going to the Genesee Conference. I hope you will stop at my father's a week and comfort them and bless them all you can.

“I am very well and am having a comfortable time. Last evening I was very much helped in preaching. The conference is held in the Baptist Church, a large building. There was a prayer meeting before preaching. A brother, who is a little out, or who thinks that in order to be free it is necessary to make a good deal of noise, was making a great uproar. I opened the meeting, prayed quietly, but in faith. I felt the presence of the Lord and the Spirit cut its way through prejudice and carried the truth to the consciences of the large congregation.

“God bless you, my own precious one. Give my love to Father and Mother. I start for Clintonville Monday morning.”

“ON THE WAY, Oct. 1st, 1877.

“I have got started for Illinois Conference and waiting for a train at Minnesota Junction, I drop you a line.

“The sessions of the conference were pleasant and harmonious and it closed up to general satisfaction. I felt that it was out of place in the Baptist Church, but I made the best of it and was greatly helped in preaching. I should have enjoyed it better had not some of our good brethren felt that it was necessary to be noisy in order to be free. I was not tried over it, nor hardly annoyed—it did not seem to me that I was responsible for it. At any rate, I did not take the responsibility. I was greatly helped last night in preaching in the M. E. Church. The pastor and wife made my stay with them as pleasant as possible. They could not have done better by one of their bishops. I feel uncommonly well after the labors of yesterday.

“They are not spreading the work in this conference as they should. None joined on probation. I exhorted preachers and people to push out into regions beyond. I think they will be more aggressive in their movements. D—— is travelling chairman again. I hardly know what they will do another year as he is the only one of marked ability among them.

“I feel deep gratitude to our Heavenly Father for His great goodness to us thus far during this trip. I hope, hereafter, to serve Him better.

“The Lord bless you more and more. I thank you for your prayers—God has answered them, and for your letters—they have done me good.

“CLINTONVILLE, Ill., Oct. 16th, 1877.

“I am sorry and wonder why my letters have not reached you. I have written you almost every other day. I am sorry, darling, you are tired and nervous. I am getting homesick to be with you. I hope to be there by Wednesday morning on the train from Buffalo.

“I am very well and more tired and sleepy. I am at Brother Gilbert’s in a great crowd. They do as well as they can, but I do not get along as well as I did at the other conferences when I had a room to myself. But I shall get through.

“The conference business also tires me. Brother Terrill was elected yesterday traveling chairman and resigned to-day. He is nervous over the straightness of the preachers, at least of some of them.”

“HOWARD, Ohio, Oct. 19th. 1877.

“*Dearest*.:—I hope you will pardon me for not writing sooner, but when not preaching I have been busy every chance I could get to prepare the first article for *The Earnest Christian*. I stayed at Brother Thomas’ Thursday night. They were very glad to see me. I had a good night’s rest. I preached Friday night, Saturday at two P. M. We had the dedication. The house

was filled. We raised all the money we wished to and in the evening I preached again. At every service the house has been crowded and the people have listened attentively,

“I have been enabled to present important truths, but have not had the unction and power that I desired. Last night there was only one forward. Pray for me. I hope to get nearer the Lord.”

“ROSE, Dec. 20th, 1877.

“*My Dearest One* :—We had a good congregation last night considering the storm and the fact that there were meetings in every church in the place. It seemed dead to me, but some testified to obtaining help. I got one new subscriber.

“I wish you would have Charlie meet me at the depot with the white satchel, and in it the copies of the minutes for Buffalo, Allegany and Gowanda. He had better bring me also two or three dollars if you have it to spare.”

## CHAPTER XXXIV.

### WRITING BOOKS.

**D**URING the summers of 1876 and 1877 at certain camp-meetings he had special meetings for ministers and religious workers, at which he gave a series of informal talks on preparation for successful work in the ministry, the various questions that would naturally arise, and the different phases the work would assume. These meetings were very much appreciated and evidently were answering the inquiries and needs of many hearts. It was suggested by Rev. J. G. Terrill that the substance of these instructions be printed in a book. The suggestion was considered, so in 1878 "Fishers of Men or, Practical Hints to Those who would Win Souls" appeared. It was addressed, not to the learned, but to all of whatever condition or attainment, who are called to preach.

In the first chapter the question is considered, "What is success? When may a preacher of the Gospel be said to succeed in his calling?" The answer is, "He is successful, who is successful in saving souls." This, the opening sentence, gives the key to the book. Reputation, drawing power, popularity, eloquence, all these are nothing worth except souls be saved. God

writes him down a failure who does not succeed in building up the church by the conversion of sinners and the perfecting of the saints.

"Success is a duty" is the proposition of the second chapter, following which is a discussion in several chapters of the question, "How to Succeed."

In other chapters he treats of the "Baptism of the Spirit," "The Standard of Preaching," "How to Preach," "Love," "Faith," "Filling," "Prayer," "Personal Effort," "Co-operation," "Study," "Discipline."

The book was well received and was productive of great good. It abounds in practical sense and in the clear, pithy utterances that so characterized both his speaking and his writing. As a pastor's hand-book, pointing the road to a successful ministry, few books equal it. A spirit of deep piety pervades its pages. A longing to know more of God will soon seize the candid reader of its persuasive words. The faults of preachers are made clear but always with a kindly spirit.

He says, "Many preachers who really want to do good utterly fail because they endeavor to get men right by attacking in detail everything small and great which they think is wrong. They go to work with souls as a doctor would with one sick with the small-pox if he should make an application to each pustule upon the surface instead of prescribing for the disease of



which the breaking out is only one of the symptoms. It is not surface healing only that is needed, but a restoration to health of the whole system."

"How to Preach" is a theme oft handled in these days of theological seminaries and Bible schools. The closing paragraph of this chapter is worth quoting for its pithy sense.

"It is not necessary to put the whole body of divinity, beginning with the fall and ending with the resurrection, into a single sermon. The people may hear you again. If not, they may hear others just as capable of giving instruction. As a rule, long sermons defeat the object of the sermon, which is to lead souls nearer to God. They leave a sense of weariness instead of encouragement. Half a sermon often destroys the good which the other half might do. A plank that will bear a ship-wrecked sailor, will, when its load becomes doubled, if he clings to it, carry him to the bottom. A gun overloaded injures him who fires it. When you can no longer keep the attention of your audience, stop. Or if you see that souls are so awakened as to be likely to commit themselves to seek the Lord or to seek full salvation, break off at once and get them to act. When the net is full of fishes, whether the circuit proposed is gone over or not, draw it to land. Better spoil a hundred sermons than lose a soul."

In the chapter on "Love" is this, "If you

undertake to lead a colony to heaven, you will have trials similar to those that Moses had. It will seem to you sometimes that about all the good you do is to be a scape-goat, to bear the blame for the faults of others. This is a part of the service to which you are engaged. It is just as necessary as any other part. You must bear it patiently, and not condemn yourself unless God condemns you."

Of the power of fervent prayer, the following instance is given, taken from his own personal experience :

"We were once stationed in a village church which had declined in numbers from about three hundred to ninety. The decline in piety was in a still larger proportion. There were but very few who lived in a state of justification before God. Some of the members were on such bad terms that they would not speak to each other. There was a great lack of confidence in even the honesty of some of the leading men. We preached to the church as close as we could for nearly three months without any general breaking down. The burden came on us in overwhelming power one Sunday evening at church, and we lay on our face in the altar for over an hour, it was said, struggling with God in an agony of prayer, with groanings that could not be uttered. It seemed as if we should die if we could not see the people saved. Some who knew nothing of the burden for souls attempted to sing

and change the order of the meeting ; but they could not do it. The meeting was closed in deep solemnity, A revival broke out, during which many were saved, and conviction was general through the village and country around.

“ You may impart instruction on religious, as a lecturer does on scientific subjects ; you may move men as a politician does with his appeals ; but unless you have this spirit of prevailing prayer you will not see them, as the result of your labors, humble themselves before God and seek His kingdom and righteousness.”

Of church trials he tersely says, “ A trial should never be resorted to unless the necessity of it is clear to every candid mind. Too often it is the funeral of a soul ; and it should never occur until it is certain that the subject is dead beyond recovery. They have an expressive way of saying things in Kansas. A lay-delegate in representing a preacher said, ‘ He has not much salvation to offer so he goes it heavy on discipline.’ Every church should be made up of working, loving, humble, holy members—but it cannot be made such by trials and expulsions.”

The book is full of encouragement to all to work for souls. It stimulates to more earnest, self-denying effort, to a closer relationship with God, to a full improvement of one’s powers, advantages and opportunities.

The following year he published the book, “ Why Another Sect,” containing a review of

articles by Bishop Simpson and others on the Free Methodist Church. The immediate occasion of its publication was found in the misrepresentations made in the article on the Free Methodist Church in "The Cyclopædia of Methodism," edited by Bishop Simpson of the Methodist Episcopal Church. The following correspondence introduces the subject :

"ROCHESTER, N. Y., Sept. 13th, 1878.

"*Rev. M. Simpson, D.D.,*

"Bishop of the M. E. Church,

"Dear Sir,—I think when one makes incorrect statements, he should have the privilege of correcting them. I therefore take the liberty to address you in reference to the article in your 'Cyclopædia of Methodism,' on the Free Methodist Church. In your preface you say: 'The aim has been to give a fair and impartial view of every branch of the Methodist family. For this purpose contributors and correspondents were selected as far as practicable, who were identified with the several branches, and who, from their position, were best qualified to furnish information as to their respective bodies.'

"Either no such selection was made from the Free Methodists, or the information which they furnished, with the exception of the bare statistics, was not given to the public in that article. In either case, what becomes of the claim of fairness ?

"In this article there are some fifteen statements, or re-statements, which are utterly untrue, and some five or six statements which, though in a sense true, yet are, from the manner in which they are made, misleading.

"If furnished with proof, satisfactory to candid minds, that these statements referred to are untrue and misleading, will you correct them in the church periodicals, and in future editions of your book? If not, will you give the authority upon which the statements complained of, are made?

"Yours most respectfully,

"B. T. ROBERTS."

To this the Bishop replied, as follows :

"PHILADELPHIA, Oct. 23rd, 1879.

"*Rev. B. T. Roberts,*

"Dear Sir,—I am not aware of any incorrect statements in the statements in the article, but if you will furnish me with corrections and accompanying proofs, I will gladly make any alterations in a future edition, should such edition be called for. I desire to have perfect accuracy in every article, and it will give me as much pleasure to correct it as it will you to furnish the corrections.

"Yours truly,

"M. SIMPSON."

On reading this letter, the intelligent reader will notice ;

1. That the Bishop fully assumes the responsibility for the accuracy of the article in question.

2. That he does not, even if convinced of inaccuracies, offer to correct them, until a future edition of his book is called for, and not at all unless such edition is called for, leaving the article, meantime, to create all the prejudice, and do all the injustice of which it is capable.

3. That he gives no authority for his statements.

4. That he does not profess, as claimed in his preface, in order "to give a fair and impartial view" of this "branch of the Methodist family," to have selected a "contributor" from the Free Methodist who was "identified" with it, and who, "from his position was best qualified to give information" as to his particular body. Nor does he give any reason why this was not considered "practicable." In the city where he resides were men capable of giving such information.

In "Why Another Sect" Bishop Simpson's article is quoted in full and the statements to which objections are made are numbered in order. These statements are refuted at length in chapters two and three and in chapter fourteen. Various inaccuracies in Bishop Simpson's article are pointed out that would have been avoided had the editor followed the rule he laid down in his preface to the *Cyclopædia*, to wit: "to select a contributor who from his position

was best qualified to give information as to his particular body.” Instead of this an *ex parte* statement is presented by a member of that body that by its proscriptions made the organization of the Free Methodist Church not only desirable but necessary.

“Why Another Sect” presents a clear and full statement of the causes that led to the formation of the Free Methodist Church, and it forever disposes of the charge that its origin was due to a factious, selfish, or ambitious spirit. Moreover, it shows not only the possibility of intolerant religious persecution under the polity and sanction of the Methodist Episcopal Church, but by unimpeached testimony proves that it existed throughout Western New York and Northern Illinois, not to mention other regions, throughout the years 1856–1864. It shows plainly that this church was controlled, to their own ends, by a worldly, self-seeking, ambitious faction, united by the bonds of secretism and led by men of little conscience and great daring. Yet there is not a word of bitterness in the book, no reproaches, no railing, but an equable spirit of manly righteousness, of the type that dares to say “Thou art the man.”

“First Lessons on Money” is the title of a book of one hundred and sixty pages, written in 1886.

The preface states,—“I have written this little book because I felt I must. It was begun several

years ago when silver was demonetized. It was not finished because the hope was cherished that it would not be needed. But as it has become evident that the money question will not be settled until the People settle it, this unpretending volume has been published in the hope that it may help them to settle it properly and speedily.

“For the last twenty-five years I have mingled freely with the common people, from New England to California, and from Dakota to Texas.

“I have witnessed the distress that the bad management of our finances by our National Government has produced, and the injury that has been done by the same cause to our religious and benevolent enterprises.”

He was so heartily in sympathy with the life of the common people that he could not witness the financial distress that had come upon them through governmental mismanagement, without making such an effort as was in his power for their relief.

The political parties were divided upon the financial question. The demonetization of silver and consequent contraction of currency had brought great distress. The banks and money lenders alone profited by this course.

In order to further enlightenment of this subject this book was written. In style, it is plain ; in argument, clear ; in illustration, apt. It does not confuse the thought of the reader, but rather helps to formulate his ideas. It shows convinc-



ingly that what to many seems a very abstruse subject can be so treated as to be within the grasp of an ordinarily intelligent person. The concluding chapter we quote in full.

"The money question is one that every intelligent American citizen who aims to cast a conscientious ballot should endeavor to understand. It is in his power to comprehend it and he should give it a careful, candid investigation.

"2. All money, no matter of what material it is composed, is constituted money by the supreme authority of the land. Neither silver nor gold, until it is duly coined, is money, any more than farms, or cattle, or diamonds are money. Any one may buy them that chooses, but no one is obliged to take them in payment of debt.

"3. Both gold and silver should be used for making our metallic money. To stop the coinage of silver would act oppressively upon every class in the community except creditors. It would double the value of all debts, national, state, municipal, and private, and would cause a general derangement and prostration of business. In its effects it would be legalized robbery. No limit should be put upon the coinage of silver any more than upon gold. But no nation which has depreciated the value of silver in the general market by demonetizing it should be allowed to take advantage of our continuing to coin silver and to get a higher price for the silver it has to sell than it will bring in the markets of the

world, This they might do under a system of 'free coinage.' Between the years 1873 and 1879 Germany sold 3220 tons of silver. But as our government buys the silver, which it coins, at the market price of bullion, England and Germany can get no more for their silver here than they can elsewhere. They cannot, as far as we are concerned, take advantage of their wrong. As they can get no more for their silver here than they can elsewhere, we are in no danger of any great influx of silver from those countries.

"4. All paper money should be issued by the National Government. The amount which it may issue should be restricted and kept within such limits that it will always be as good as gold or silver. The government should issue paper certificates for all the gold and silver, either in coin or bullion, that may be deposited with it.

"5. There should be an ample supply of money to meet all the wants of the people. Nothing but money should be allowed to possess the attribute of money. An end should be put to the countless villanies that are practised by reason of giving to evidences of indebtedness a degree of validity in the hands of third parties which they would not possess if held by those to whom they were given.

"6. Our laws should make it difficult for one man to amass a vast fortune and keep it in his family from generation to generation. The

property of the country should be held by the people at large.

"7. The people should see to it that their representatives in Congress pass laws in their interest, and not in favor of the moneyed class and rich corporations to the injury of the community generally. 'Eternal vigilance is the price of liberty.'"

This little book had a rapid sale and was read widely, especially in the West where the financial distress was felt the most keenly. It will have value while the present financial questions are of interest to the people.

In the years immediately succeeding the war, his interest in the farming community led him to accept an invitation to deliver the address at the Western New York Fair.

He took as his theme "A Conspiracy Against Farmers" and showed how the farmers were deprived of their just share of the proceeds of their crops by the combination of the railroads and grain brokers. He advocated the formation of a Farmers' Alliance. This idea took root and afterwards developed in the formation of the Grange.

His pamphlet, "The Right of Women to Preach the Gospel," advocated on Scriptural grounds the admission of woman to a part in the work of the Gospel ministry without prejudice or hindrance on the part of others.

It was written at a time when there was much

opposition to the public work of women. Few women dared to raise their voices in public assemblies. These were subjected to severe and often unkind criticism. It was an unpopular step to champion such an innovation on the supposed rights of mankind. There had been much agitation, in the Genesee Conference especially, against women's preaching though God had blessed the labors of many. As a result, in October 1861, a series of resolutions, reinforced by a round half-dozen of reasons, were passed by the Genesee Convention against women's preaching. Rev's. A. Abell, L. Stiles and L. Wood championed the resolutions, which he vainly opposed for they were passed by a large majority. In the face of such sentiment he held to the course he believed to be right even though it was not popular.

The pamphlet had a wide circulation, was widely quoted and helped to break down the barriers of prejudice. Many a gifted woman whose heart had been enlarged with holy desires to tell men of Christ's love and power to save, struggling with natural timidity and shrinking from hostile criticism has found his kind words of counsel and encouragement a source of lifelong hope and cheer. Many who faltered and hesitated to face the inevitable opposition have been strengthened to obey the heavenly calling. Many souls saved to God through the efforts of these brave evangelists will honor his course in having the courage of his convictions.

In the course of years women were admitted to various conferences; in some they were admitted into full membership, in others they were continued year after year "on trial;" the old prejudice still operating to hinder a full recognition of their ministerial services and abilities. In no case were they admitted to ordination.

Again, in 1891, he took his pen in their behalf and wrote "Ordaining Women." It brought still further unpopularity with some. The book was inveighed against by many who were unable to answer its arguments. Others decried its teachings who would not read its pages

Years after his death, one of the noted Baptist divines, president of a theological seminary in high repute, himself the author of one of the ablest treatises on theology of this quarter of the century said, "I read the book with great care and confess my views of the subject were materially modified by its arguments."

He was in advance of his own church, however. Many who were ready to assign to women the hardest fields of labor within the conference, who were content to have the church reap the benefits of her self-denying toil were ready to block her elevation to that ecclesiastical position, of which her accredited and accepted services were a proper and recognized function.

The subject of ordination is discussed in seventeen chapters, embracing all aspects of the question, entering upon woman's legal condition an-

ciently and in modern nations, the signification of ecclesiastical terms in the New Testament, the various views held of ordination. Subsequent chapters are devoted to the objections drawn from the Old and New Testaments and from nature ; after which he takes up the question of woman's position in the apostolic and primitive church. The closing chapters are devoted to the call and fitness of woman for the work of the Gospel. Summarizing the discussion, he says :

“ In the preceding pages the following propositions have been clearly proved,

“ 1. Man and woman were created equal, each possessing the same rights and privileges as the other.

“ 2. At the fall, woman, because she was first in the transgression‘ was, as a punishment, made subject to her husband.

“ 3. Christ re-enacted the primitive law and restored the relation of equality of the sexes.

“ 4. The objections to the equality of man and woman in the Christian church, based upon the Bible, rests upon a wrong translation of some passages and a misinterpretation of some others. The objections drawn from woman's nature are fully overthrown by undisputed facts.

“ 5. In the New Testament church, woman, as well as man, filled the office of apostle, prophet, deacon or preacher, and pastor. There is not the slightest evidence that the functions of any of these offices, when filled by a woman, were dif-

ferent from what they were when filled by a man.

"6. Woman took a part in governing the apostolic church.

"We come, then, to this final conclusion : THE GOSPEL OF JESUS CHRIST, IN THE PROVISIONS WHICH IT MAKES, AND IN THE AGENCIES WHICH IT EMPLOYS, FOR THE SALVATION OF MANKIND, KNOWS NO DISTINCTION OF RACE, CONDITION, OR SEX, THEREFORE NO PERSON EVIDENTLY CALLED OF GOD TO THE GOSPEL MINISTRY, AND DULY QUALIFIED FOR IT, SHOULD BE REFUSED ORDINATION ON ACCOUNT OF RACE, CONDITION, OR SEX."

## CHAPTER XXXV.

### GROWTH OF THE CHURCH 1874-1886.

THE General Conference of 1874 decided that two superintendents be elected, and Rev. Edward Payson Hart was designated as his co-worker, a faithful, zealous, able preacher who had turned aside from the hopes of a legal career to take the hardships, victories, and trials of a preacher of a free and full salvation. Through his labors, seconded by his most efficient wife, great good has been accomplished and many souls saved and churches built up in Illinois and Michigan. Especial success had attended years of hard labor in Michigan and a large conference was the result. Together they labored in the oversight of the church for the remainder of his life, in great unity and fellowship.

The church was gaining a firm foothold and was spreading slowly. Two new conferences were reported, New York and Minnesota.

From 1874 to 1882 was a period of rapid growth on the part of the church. During these eight years the number of conferences increased from six to fourteen; the membership from 7366 to 13,559, probationers included. This growth continued during the quadrennium following. At



Coopersville, Mich., the General Conference of 1886 embraced delegates from twenty-three conferences, while the minutes showed a membership of 17,114, with 563 preachers and 479 local preachers.

From the formation of the church in 1860 to 1886, in a period of twenty-six years, in the face of unpopularity, increasing worldliness in the churches, this work had grown from small beginnings to such proportions, uniting over seventeen thousand people in the close bonds of a solemn covenant to live lives of unworldliness marked by abstention from worldly amusements, the use of tobacco or intoxicating liquors of any kind, separation from secret societies, plainness of dress and seemingly from all that the world holds dear. Added to these Scriptural restrictions there were always found some zealous members who presumed to add, in preaching or testimony, to the wise restrictions of the church, their own notions of what was right and substitute these for Scripture and discipline. The result of their labors was separation and strife among church members and the alienation of many who, sympathizing with the general rules of the church, would also gladly have formed a part of its membership but for the censorious and uncharitable spirit of these self-appointed censors, who presumptuously assumed to represent the whole but in reality represented only themselves. In many cases these hesitated not

publicly to unchristianize all who did not cry their peculiar shibboleth. Great and unmerited reproach came upon the church from their course. They had a zeal, but not according to knowledge. Some assumed that the freedom of the Spirit meant noise, and so substituted sound for power. These would pull the whistle instead of hitching to a load and opening the throttle valve. Others became very straight. Legalism held sway with them. Salvation by works and a spirit of bondage instead of freedom emanated. Yet the work grew. God's hand was upon it for good. Self-denying men traversed the prairies, living on corn-bread and bacon, facing summer's heat and cyclones, and winter's blizzards that they might win souls. God's glory shone upon them and in their faces, as, eye fixed on the rewards of divine favor, they followed the apostolic path of denial and toil.

Their labors were not fruitless. They saw many souls saved out of sin unto God. It was no wonder that as he journeyed among these men, he found it easy to leave here a coat, there a heavy shawl, and divide the contents of his valise at another point with some needy brother. Was he not a shepherd to the flock, and were not those who labored with him in the Gospel as his very own? With deep sympathy he entered into their sorrows, trials and sufferings. East and West alike, a self-denying, godly band of ministers and workers labored unceasingly to impress

Gospel truths on the minds of their hearers. The results that followed were proportionate to the effort and zeal. There was a sowing with tears, a reaping with great joy followed.

Not till the great day when the books of remembrance are opened will it be known what sacrifices these men and women made for Christ's cause. The world knew them not for they were not of the world. The honors which the world esteems they did not seek after, its riches did not entice them to the search, ease and home they left behind as they went forth to preach. Like Chaucer's goode parsoun,

They preached Christe and hys apostles twelve,  
But first they followed yt themselves.

Not content with preaching they must also practice. Not satisfied with pointing out to others the path into Christ's favor they must needs dwell there. Indeed, the place of their hiding was with God.

Washed and made clean through the blood of the Lamb, they were a power for God to awaken sinners and turn them to righteousness. What a cloud of witnesses will they summon forth to testify of their faithfulness to God's cause! Such are the salt of the earth.

## CHAPTER XXXVI.

### EDITORIAL LABORS.

LONG after spoken words have passed into silence, the written word endures, challenging the notice of readers of the succeeding years. The preacher holds the attention of his audience for a brief hour. The influence of his words often is limited to his immediate hearers. The writer, on the other hand, consigns his thoughts to the printed page. He arrests the attention of those in remote lands, and of a later generation, it may be years after he has ceased to weary his mind with mundane matters. Of the influence exerted by the book, "Fishers of Men," much might be said. His other books, though not as widely read, had much force in shaping thought and moulding the future. But more potent in influence by far than all his other productions were his editorial writings, embracing a period of unusual length.

Each month of the thirty-three years, succeeding the establishment of the *Earnest Christian*, in 1860 did he pour out a stream of wholesome, helpful thought in its pages. He touched upon every phase of spiritual life, urging God's children to true devotion, to be followers of Christ, and not mere professors of religion. He empha-

sized and made clear the difference between man's religion, popular religion, and the religion of the Bible. He spared not popular sins, but unhesitatingly disclosed their true character, and warned men against them. Pew renting he denounced as against the teaching and spirit of Christ. It savored of pride, fostered exclusiveness, and favoring the rich, placed a barrier between the poor and Christ's Gospel. Fashion, display, pride, were held up in their true light, as hateful to God. Secretism, pleasure-seeking, play-going, the whole brood of amusement seekers, in short, worldliness in all forms, were faithfully contrasted with the plain teachings of the Bible, and were shown to be unbecoming in those who professed to be followers of Christ. But in all his writings, and he wrote with a free pen, not one word of bitterness can be found. There is no hard word, but only love for the deceived, the erring, the sinning.

Men of positive convictions often lack charity for those who may not agree with them. But, while no compromising spirit with evil, even though enticing in form, is seen in his writings, on the other hand there is everywhere manifest the helpful spirit that would lift men up to a higher level to become partners of the fulness of God.

During the first years of the existence of the *Earnest Christian*, he often wrote copy for one-third, some times for nearly one-half the monthly

issue. Yet at this very time he was preaching every day, some days several times, and traveling long and hard journeys. Only a vigorous constitution, supplemented by determined care of his health, enabled him to endure the continuous strain for such a period. As a depository of devotional thought, holy aspiration and fearless advocacy of the right during the period from 1860 to 1893, the *Earnest Christian* is without a superior in the range of Christian literature in America and has few equals. It was the first outside of the Friends' publications to advocate continuously that in all churches all the seats be free to all. Its influence on this subject was widespread. His editorials on this topic were widely copied by other papers, not always with due credit. The *Earnest Christian* was among the first of religious papers to openly discountenance and rebuke the use of tobacco by professed followers of Jesus Christ for the following reasons: The habit is unclean, it is a wasteful use of money, that God's stewards ought to put to other and better uses; it is injurious to health; the example is pernicious; it often leads to other bad habits and to undesirable associations.

Secretism was shown in its columns to be totally opposed to the spirit of Christ. Christ's law is "Love thy neighbor." The law of the lodge is, love the lodge member. Christ says, "Give, hoping for nothing again." The lodge says, Help the fellow craftsmen, who in turn will help

you. The law of Christ is, "Do good to all men;" but the lodge would limit beneficence. The law of God says, "Suffer not sin upon thy neighbor," while the craft must protect its members in wrong of all kinds. Not in darkness but into light are God's children called by Him who said, "In secret have I done nothing."

Faithfully, unsparingly were these violations of God's law on the part of many of his professed children brought to the light.

But the *Earnest Christian* was not merely an advocate of reforms. Its pages were replete from month to month with full expositions of the high privileges of God's children, of the rich provision made in Christ for a full salvation—salvation to the uttermost. It did not hesitate, when many shrunk from hesitancy, to declare that God's care and power extended to the body even; that hence it was not fanaticism, but a wise use of Gospel privileges and provision to go to God for healing. In style his writings were terse, clear, pointed. Verbosity he shunned in writing as in speaking. None ever read his editorials without knowing just what he meant to say. Having completed his statement he stopped. His power of illustration was as rare as his power of condensation.

Speaking of the Gift of Power, he says :

"Others ask through indolence. They see work to be done in the vineyard of the Lord.

They would like the wages and the credit; but they have a strong aversion to toil and self-denial. They would like to preach powerful, convincing, and overwhelming sermons; but they would rather lie in bed or lounge around—read the papers, or carry on an easy, desultory conversation—than diligently search the Scriptures, and store their memories with the great truths of the Bible. So they want the gift of power that they may preach! Poor, easy, deluded souls! God would as soon fill a man's granary with wheat, who asks for it because he does not like to plow, as to bestow upon any one the gift of the Holy Ghost to take the place of common industry. If you want the gift of power, give yourself to God to do His work! But it is of no manner of use for a proud, affected, or an indolent, enervated professor to pray for the Holy Ghost. The most He will do for such will be to convict them."

Again, writing of the Religion of Circumstances, he says, after referring to frequent changes of the state religion in England during the days of Edward IV, Henry VIII and Elizabeth :

"The same accommodating spirit still prevails largely among professing Christians. They are reflectors and not lights. They shine only as they are shone upon. They echo the sounds that fall upon them. As water conforms to the shape



of the vessel which contains it, so the principles of many who profess to be Christians are controlled by their surroundings.”

Holiness of heart and life were continually urged upon its readers, not as a privilege only, but as a duty, a necessity for God's continued favor, for entrance into heaven. Indeed, so fully did he treat this theme, that it was found an easy matter to compile from his editorial writings a very complete and systematic treatise on this subject, which was presented to the public under the title, “Holiness Teachings.” No wonder then that he did not act upon the repeated suggestion that he write a book on the subject of Entire Sanctification. He had been writing this book for thirty years. It was scattered through his writings of many years.

In the year 1886 the General Conference purchased *The Free Methodist*, a weekly paper that had heretofore been carried on as a personal venture. Many who voted for the purchase did so with the understanding that he would act as its editor. Though already heavily laden, he consented to do so at the earnest request of many friends, who considered that under his management the purchase-money would be raised, and the venture put on a successful footing. It was no small addition to labors already severe that he took upon him at a time of life when men are looking to lessened rather than increased bur-

dens. But it was undertaken cheerfully, as was his wont, for the good of the cause, though at serious pecuniary loss to himself. He had given himself to work for God at any sacrifice, so this did not cause him to hold back.

Always abundant in labors, henceforth he did double work, doubtless with the result of shortening his life.

His editorial writings for the paper were equally sharp, practical, with those that had appeared in the *Earnest Christian*. Note, for example, the editorial on "Slothful Ministers," in the issue of January 7, 1887. He says :

"We do not read there are any couches in heaven. All is activity. They do not have any nights to rest in ! The very angels are busy. Are they not all ministering spirits ? But these lazy ministers do not help the heirs of salvation when they are close at hand. Some of them, confined to their beds, these ministers did not visit all the time they were trusted with the spiritual oversight of their souls. Heaven will be altogether too busy a place for them."

In writing, January 12, 1887, on "Examine Yourselves," occurs this pointed paragraph :

"Have we lost our first love ? It is astonishing how excellent and commendable qualities one may have and yet be fallen in the sight of God. If we are incessant in our labors, we conclude that everything else must be right. This

is especially the case if we abound in patience. If we have, in addition to these, an utter want of sympathy for those who are out of the way, we condemn as uncharitable and backslidden any who question our piety. The preacher in charge of the church at Ephesus had all these good traits. The Saviour said of him: 'I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love.'—Rev. ii. 2-4."

The range of his topics was wide, the result of his interest in whatever pertained to the welfare of his fellowmen: but he never forgot that he was to deal primarily with the deep concerns of the soul. Under his editorship the paper prospered. The amount needed for its purchase was raised, and the venture placed on an enduring basis.

Interest was added to the paper, and variety also, by his practice of occasionally inviting others to fill the editorial columns for special issues. Thus various phases of thought were presented to the readers, and the church had an opportunity to become cognizant of the editorial

ability in its ranks, latent for lack of a demand that would call it into notice.

A wider interest was thus created in the paper, and the feeling fostered that it was the representative of the whole church, not of any person or party—that it existed for the welfare of all.

From 1886 to 1890 he was editor of *The Free Methodist*, yet during these years he made long journeys by sea and land, held his conferences as usual, and at the same time conducted the *Earnest Christian*. It was too much. The demand upon his strength was greater than one man should be called upon to bear.

## CHAPTER XXXVII.

### THE PREACHER, PRESIDING OFFICER, MAN.

THIS is not the age when two-volume biographies are in demand. To narrate in detail the events of such a busy life, active in so many directions, regarding so many interests, would scarcely be possible and yet keep within reasonable limits. Of his farther journeys and labors much might be said of interest ; yet, in a measure, one year was the repetition of another.

Travel had long since lost its novelty, and had become part of the toil of life. Much must be passed over—his journeys to the Pacific Coast, his labors in San Francisco, where, in his own hired house, he sojourned during the early part of 1879, preaching and endeavoring to establish in that city a work for God. Good came of it, though the results hoped for were not visible.

Later, he went to England, to attend the first ecumenical missionary conference. The people, customs and scenes were full of interest to him. His letters were rich in description and allusion to persons, places and events. We pass now to a consideration of him as a preacher of Christ's Gospel.

To him the pulpit was not a field for oratory,

where he might build up personal reputation and influence. It was rather the bar before which he was to plead the cause of Christ and salvation, that men lost by sin might be led to renounce evil and come to God. Never did he lose sight of this. His business in the pulpit was to preach Christ and Christ only. Men who sat under his preaching were made aware that the preacher was dead in earnest, that they were sinners, that Christ would save them if they would renounce their evil ways.

Clear, pointed, practical, his sermons were instructive, sometimes learned, always clear. His faculty of condensation was rare. Said Rev. A. C. Leonard, of his preaching: "He could say as much in ten minutes as most men in thirty." Great was the disappointment of some of his auditors, who had driven a long distance across Dakota prairies to hear him preach, when, after speaking but twenty minutes, he stopped. Yet he had said more than most preachers would in double the time. At my request he preached before the seminary students a doctrinal sermon on Entire Sanctification. It was a logical, concise, satisfactory statement of the doctrine. It was clear in its definition, no mist hung over the topic as he sat down; yet his sermon was but twenty-five minutes in length.

Rev. James Mathews writes: "In his preaching he was simple and direct; he could soar and carry his hearers upward with him; but his one

purpose in his preaching, writing, and conversation, was to try to make men get acquainted with God. No matter how lofty was his thought, or how broad was the sweep of his vision, he never let his heart move from the central thought—righteousness. He would say, God makes men feel so that they may act, when they feel they can act, and because they feel they should act and act now. This was his Gospel logic, but the love in his heart set it on fire. He wanted men saved. So from the heights he brought them down by gradation, and set their feet on the earth where dwelleth righteousness.”

“He will live in my memory,” writes Rev. W. Gould, “as a prince among preachers. Not on account of his scholarship, though he was a scholar; not because of his elocution or oratory, though he was eloquent indeed, if Demosthenes’ definition of eloquence is correct, viz: ‘Earnestness.’ Brother Roberts evidently did not deem as essential to effectiveness the arts, tricks, modulations, gesticulations, studied graduations of tone and set styles of the modern school-bred preacher. He stood in the pulpit as God’s ambassador, charged with messages from God to the people. These he delivered from a fully believing heart, with a fervency born of the Holy Ghost, in good, plain, well-chosen, common-sense English, and in sentences so pithy, concise, clear of comprehension, pointed and powerful, as to convince his hearers and carry them

with him almost irresistibly, whether they were learned or unlearned. He possessed and used the faculty of condensation in framing his utterances to such an extent, that he said more and said it better in one half hour than most preachers and public speakers can or do in twice that time. In this respect he compared well with John Wesley, who was a master in the use of this power. Brother Roberts' preaching was Scriptural, argumentative, logical and persuasive. He used the hammer of the word as well as the sword ; yet he broke rather than bruised the hearts of his hearers. He preached fearlessly and uncompromisingly, yet so lovingly that he was seldom accused of making his hearers mad. He understood the art, so rarely mastered by earnest reformers, of presenting issues without hobbies. Best of all, he was a soul winner, and will doubtless shine with peculiar lustre in the firmament, adorned with the brilliancy predicated of those who turn many to righteousness. He was a veritable 'Father in Israel,'"

He would have the attention of his audience. At a meeting in Indiana, a hot summer afternoon, an uneasy, restless audience was surprised into attention by the unfamiliar words of a foreign language. They listened intently as he repeated, in the Hebrew, the first Psalm. "Now, you have listened closely," said he, "to what you did not understand. Will you be kind enough to listen while I speak what you can understand."



His associate in the Superintendency for many years, Rev. E. P. Hart, gives this testimony: "Although he was one of the ripest scholars of the day, he never aimed to make a display of his learning; but his great anxiety seemed to be always filled with the Spirit."

"On one occasion," said a friend, "I heard him give out his text. He spoke for perhaps two minutes, but without freedom. He said to the audience, 'I perceive I have taken the wrong text; I should have chosen another.' Thereupon he announced another text, preached with freedom and power, and with blessed results. From that time I was convinced that his sermons were not merely human efforts."

He insisted always that the preacher should minister the Spirit to his hearers. This was his calling, his privilege, his duty.

Would you know fully his thought with regard to preaching? It is amply expressed in the book "*Fishers of Men*."

From the formation of the church to his death, he served the church as general superintendent. For many years no stated salary was voted to him. He received from the church only such offerings as were given in the collections. Sometimes these paid the car fare, sometimes they did not. Not until a second superintendent was elected in 1874 was a salary voted for his support.

"As a presiding officer," writes Rev. Wm.

Gould, "He was well fitted for the position to which the Church almost unanimously and repeatedly called him. He was a born leader of men, well versed in parliamentary law, quick to comprehend the situation, prompt in action, shrewd in management, and powerful in debate."

This writer is qualified to give testimony, for he says : "I have attended thirty annual and six general conferences over which he presided, in eighteen of which I have been secretary."

Of his unusual clearness in speech, Rev. J. G. Terrill wrote : "Brother Roberts had rendered a law decision in one of the conferences, to which exceptions had been taken, and a review of the same took place at the General Conference. A preacher of more than ordinary intellect and culture, and of great oratorical powers, presented the case to the conference. His view of the case, presented with great vividness and eloquence, seemed to carry all minds. Brother Roberts arose and simply remarked that he very much disliked 'to spoil the brother's eloquence, but he has utterly misapprehended the question.' He then stated the question so clearly, that the effect of the arraignment, argument, and eloquent peroration of the orator collapsed like a bubble. Not another word was said ; the vote was taken and the decision sustained."

"In conference sessions he considered a mighty baptism of the Holy Ghost to be more essential

than the discussion of technicalities and fine points or doctrine or church law," remarked Rev. E. P. Hart. It was his aim to keep the conference business and routine oiled with the blessing of God. At one conference, where great warmth of feeling was manifest in discussion, Rev. G. W. Humphrey, in the heat of debate, charged that certain statements were falsehoods. Instantly he interrupted the proceedings with the request: "Bro. Humphrey, you lead in prayer." It was not as easy for him to pray as usual, but before they arose from their knees another state of feeling prevailed, and all warmth had fled.

To him the conferences failed of their function if they did not foster brotherly love and increased spirituality. This work grew because its roots struck deeply into the soil of love—love for God and man. In no other soil could it flourish. This he well knew. Quickly he noted its diminution and was pained, or its increase and was rejoiced.

For the sake of Christ and the church he was ever ready to make denials that were real. Already allusion has been made to the fact that he sold his house, and paid the proceeds to secure the first Free Methodist church in Buffalo. The Lord took note of it. Some months afterwards a former member of his congregation, Mr. Day, asked him to call. To his surprise, he presented to him a deed for a much more valuable

lot than the one he had sold. The gift was an acknowledgment of gratitude for counsel that had brought peace and happiness to Mr. Day in his old age. Through the aid of friends, he later was enabled to build upon this lot. The property became much more valuable than what he had given. So the Lord repaid him. When this house was sold he gave \$1,000 of the sum to help the St. Louis church, out of recognition of what others had done to help him build.

In establishing the Seminary, he and his family underwent severe denial that the enterprise might prove a success.

The editorship of *The Free Methodist* cost him much loss personally. Very many subscribers to the *Earnest Christian* dropped their subscription to the magazine; "For," said they, "we would rather have a weekly publication, and now we will have his writings in *The Free Methodist*." Several thousand subscribers were lost during these years, and this meant heavy financial loss. Why are these things mentioned? To show that he knew how to endure loss. But of these or other trials nothing was said in the family. He knew how to bear trials cheerfully and in silence.

## CHAPTER XXXVIII.

### CLOSING YEARS.

IN the fall of 1888, while attending the Canada Conference, it became apparent that his health was seriously impaired. Severe chest pains made it manifest that his heart was seriously affected. His wife writes :

“He had some special and long-tried friends who were physicians. They all assured him that in absolute rest lay the only hope of comfortable health or prolonged life. They told him how to care for himself ; but in labors abundant and constant, most of the time away from home, it was impossible to follow out their directions. Seeing and feeling the needs of the work, in hope and trust he *worked on*, often finding relief from suffering by taking his difficulties to the Lord in prayer. There were many times when he and others, who prayed for and with him, received marked answers to their petitions, and he would be much better for a season.”

His cheerfulness did not forsake him, but with a smile and a face beaming with love he continued his labors. For some time his family were not aware how serious his condition was.

The General Conference at Chicago, in 1890, was a severe tax upon his strength—not so much because of the labors involved, but on account of the draft made upon his sympathy and the burdens that came on his heart.

The question of the Pentecost Bands was causing division of sentiment in the church. He recognized the power of good that was in them, yet saw that their plans and methods were not wise, and that their leaders were headstrong. He was in favor of conserving their spiritual life and force to the church; others were for excluding them. He himself had, no less than others, been made to feel humbled and hurt at the course their leaders had taken. But he was ready to lay aside all personal feeling, and work in harmony, if possible, with them for the sake of Christ's cause. It was not possible, however, to reconcile the opposing sentiment, owing to the unwise and harsh utterances of their leaders respecting the church and leading men in it. They had openly characterized as persecution whatever did not approve of their methods. They courted opposition, and were very ready to be martyrs. He saw here disintegrating forces that would tear down what had been built up at the expense of much toil.

The question of ordaining women was under consideration at this conference. It was debated at length. Here, again, there was great lack of unity. The church had been for years using the

labors of women as preachers on the hardest circuits in Canada, Kansas, Pennsylvania and New York. Indeed, in almost every conference in the church, women had been appointed to many of the hardest fields of labor. In many instances success was due wholly to their labor. Men could not be found who would do the work and live on such meagre allowances. He and others felt that if women were allowed to do the work of apostles in spreading the Gospel and planting churches, they should have due recognition at the hands of the church. If they were in fact ministers, they should be duly recognized by the church as such, and be admitted to ordination on the same terms as men. Not only in his judgment was it expedient and fair, but it was also right, just and Scriptural. It cost him no little pain to hear trusted and valued associates say that, if this measure passed they should step down and out. At the close of a day of debate the vote was taken. To the surprise of all, it was in favor of ordaining women. There was, however, no rejoicing. The divergence of opinion was too great. He was no partisan. He saw that the strength of the church was in unity, and for this he would sacrifice personal preference and opinions. Consequently the next morning, when after roll call Olin M. Owen, of the Susquehanna Conference, moved a reconsideration of the vote of the day previous, on the ground that many members had left on account of the

long distance they were compelled to go for entertainment, he interposed no objection, though at that early hour, as no notice was given of such a vote, many of the members were not yet in their seats, and the reasons that were urged for a reconsideration of the evening vote were of more weight against an early morning vote, especially when it was wholly unexpected. The vote was taken, and the action was reconsidered by a small majority. The subject was passed, but few could feel, however, that justice was done.

Two appeal cases came up at this conference. One of them was the case of a gifted, devoted and much-loved preacher—Rev. R. W. Hawkins, of the Pittsburg Conference. He had written a book, "Redemption," in which he advanced views not in harmony with the doctrines of the church. He was an old and cherished friend. Again he advocated a policy of conciliation. Again he was overruled. This conference was not in a conciliatory spirit. The spirit of retribution seemed to be abroad. To him it was painful. The same spirit prevailed in the other case. Mr. Hawkins once said to him, "Brother Roberts, I must write a book. The people do not understand me." His reply was, "Don't do it. If you have been preaching among them all these years and failed to make your thoughts clear, be sure you will get into serious trouble if you undertake to write a book." So it proved to be. The result was Mr. Hawkins left the church of his



choice, and was parted from life-long friends and brethren.

At the close of the conference he said to his wife, "I do not know that I want to attend another General Conference." He never did.

The following letters to Rev. W. P. Ferries show his state of mind :

"NORTH CHILI, N. Y., Nov. 7th, 1890.

"*My Dear Brother Ferries* :—From your not saying anything more about my going to Evanston, and from not hearing from you, I concluded that you did not think it best for me to come. The General Conference left me in such a state of mind and body that I felt I was not wanted anywhere very much. So when I found at home a letter inviting me to hold meetings in Washington and in Virginia, I wrote them that I would go, Providence permitting.

"But I need to be in a better physical condition before I go anywhere.

"I hope, my dear brother, that you will see a great work of grace in Evanston, and have many additions to your church. God bless you greatly.

"Give my Christian love to Sister Ferries.

"Your brother in Jesus,

"B. T. ROBERTS."

"NORTH CHILI, N. Y., Nov. 19th, 1890.

"*My Dear Brother Ferries* :—I thank you very much for your kind letter. Your words of encouragement do me much good.

“The action of the General Conference towards the last was to me wholly unaccountable, and it shocked me greatly. But I hope, by the blessing of God, to so recover from it as yet to do some effective work.

“I am sorry to hear that the M. E. Church is building herself up there at our expense. The only way for us to hold our ground is to be as radical as we were at the beginning. Our people ought to keep blessed up to a point that the M. E. people will not want them.

“I should be very glad to be with you, but am not well enough to go anywhere yet. I am hoping in God that I may be able to get out before long.

“I trust that God will greatly bless you, and help you and give you to see salvation.

“Do not wait for me. Put the plough in beam deep, and you may turn out some good helpers there.

“With very much love,

“Yours in Jesus,

“B. T. ROBERTS.”

The destruction of the Seminary buildings at North Chili by fire was a great shock to him. That the results of so much denial, faith and prayer should be destroyed at once was hard to bear. He was at the house of Dr. Beagle, in Michigan, when a telegram reached him announcing the sad news. Dr. Beagle says: “I

was greatly impressed with the way he took it. He said: 'The Seminary is burned. Praise the Lord, there are no lives lost! Great as the loss it is as nothing compared with the loss of character.'" He went on with his meeting with faith unshaken. The fire revealed the fact that the foundations of the school were more enduring than rock. But one pupil left; but one day was lost before the school re-opened in the church. The pupils were lodged in neighboring houses rented for the purpose. For two years it so continued, increasing in students. No wonder he was encouraged to undertake the work of rebuilding. Earnest faith and prayer secured two fine buildings, which were dedicated in the fall of 1892. Great was his satisfaction at the building.

He was very careful to get all his accounts and business in shape, for he felt the summons might come at any time. It came unexpectedly.

"Throughout the winter of 1893 his health had been as good as usual for some years. though he was suffering from the effects of overwork, yet he had in a measure rallied from the prostration of a few years ago. During the earlier part of the winter he was much at home, yet he was frequently away on Sunday engagements, and made one trip to New York and New Jersey, and after to New England in religious work. Since the first of January he had appointments for almost

every Sabbath. Recently he attended the dedication of a new church at Buffalo, N. Y., for Rev. F. J. Franklin, though really too ill at the time to be away from home. On the 24th of February, he left home to hold a quarterly meeting for Rev. George Allen, at Cattaraugus, N. Y., an engagement of some months' standing. He stopped that night at Gowanda to visit his aged mother, still vigorous at about ninety years of age. He left her home on the morning of February 25th, in noticeably good spirits, and took the train for Cattaraugus, twenty miles distant. While changing cars at Dayton he was taken with severe pains of the chest and heart, so severe that by the time the train reached the station, only ten miles distant, he was scarcely able to walk. To Bro. Allen, who remarked as he met him, "Why, Bro. Roberts, you look sick!" he said, "Yes! I am very sick." He was taken at once to the house of Bro. Philips, and tenderly cared for. As he had recovered repeatedly from similar attacks, he insisted that he should from this. By vigorous efforts the impeded circulation was quickened somewhat, but never again became normal.

When assured by Dr. Tefft that his condition was dangerous he attended to necessary matters of business with all regard to legal formalities.

He was dressed Sunday, and Monday morning he dressed and shaved as usual. Unknown to him his family were notified of his serious sick-

ness, and at once my mother and myself started to him, but not to see him alive. A wait of two hours at Buffalo was necessary, during this time at about one P. M., while we were waiting, his soul passed away.

He was on his feet, about the room, when he was taken again with severe pains in the heart, in deep agony he knelt upon the couch, praying, "Jesus take away this pain." Soon the agony became less ; he was heard then to say, "PRAISE THE LORD ! AMEN !" and all mortal words were ended.

It was expected that Rev. S. K. J. Chesbro, of Chicago, Ill., a close friend and brother to father for more than thirty-five years, would preach the funeral sermon ; but as the notification failed to reach him until a very short time before the hour set for the service, Rev. A. F. Curry, of the Susquehanna Conference, supplied his place and preached from Rev. 14:13. "Blessed are the dead which die in the Lord." Rev's S. K. J. Chesbro, J. G. Terrill, W. T. Hogg, and A. C. Leonard followed him with earnest and timely remarks.

A large congregation composed of his loving friends was present in Cox Hall, where the services were held, to pay their last respects, to look for the last time upon the kind face which had in life a smile for all. Tearful eyes were seen throughout the large assembly, and heart-felt lamentation by many to whom he had been a

father and friend, was heard. A touching sight was the grief of two heathen-born boys at his bier.

Touching tributes to his memory were paid by loving friends. He was fittingly borne from the Hall by former students of the Seminary for which he had labored and sacrificed many years. More than forty ministers were present. Many of them had come hundreds of miles to be there.

The sun was setting as the long procession passed slowly to his last resting place in the cemetery near by. The services at the grave were concluded by the students singing, "Meet me there." One after another dropped a sprig of evergreen into the grave. It was a scene that many will never forget. Strong men were overcome with grief and wept aloud. As the last rays of the sun lit up the overhanging branches of the pines, shedding a golden glory over all, the spot indeed seemed "hallowed ground." The loving ones turned reluctantly away, with sad and sorrowing hearts; yet even in this sorrowing hour, came the comforting words: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

In person, Benjamin T. Roberts was a well built man, about five feet nine inches in stature, weighing about one hundred and eighty pounds. His features were large but not coarse, a hazel eye, a high, towering forehead, bald in later life, indicated plenty of space for brain. His counte-

nance was ruddy, bespoke good health. He wore a fringe of beard as a protection for his throat. Benevolence and kindness was written on his face. Women traveling alone and children appealed to him for guidance never in vain. An incident illustrates the confidence he inspired even in strangers. After a long conference tour, he found himself in Texas without money for his return fare. He told the rail-road agent who he was and asked him if he would let him have a ticket to St. Louis. There he could borrow money and repay him. Though an entire stranger, the agent showed no hesitation whatever in granting his request. He would take the part of the oppressed. Once in traveling on the cars a man remonstrated with the conductor for not ordering a decently dressed, well-behaved company of young colored people into the second-class car. The conductor told him that they had first-class tickets, but in spite of this, the objector grew very vehement in his protestations against being obliged to ride with "niggers." Upon this he interposed in their behalf and urged their cause convincingly, as he well could do. They remained. Before they left the car they gathered about him and their spokesman thanked him in cultivated language. Then, gathered about him, they sang a most beautiful song. It was one of the first troupes of Jubilee Singers from Fiske University, whose songs so stirred the nation to an appreciation of what the black man

could do who had the school-master instead of the overseer for guide. In the homes he was beloved of all. Many grown people have, when children, been dandled upon his knee to the strains of

Where now is the good old Daniel,  
He went up through the den of lions,  
Safe now in the promised land.

From the pen of Rev. Wilson T. Hogue, President of Greenville College, is taken the following tribute to his character :

Through an acquaintance of twenty two years, I learned to regard Rev. Benjamin Titus Roberts as a truly great man. The longer I knew him the higher my esteem of him became. In him was combined the qualities of true greatness. He was characterized by profundity without mysticism ; by breadth without compromise ; by sublimity without conceit or bombast ; by genius without egotism ; by zeal without fury ; by imperialism without tyranny ; by tenacity without stubbornness ; by fearlessness without rashness ; and by executive force without the vehemence of a Jehu. He possessed and exhibited many qualities of mind and heart rarely found in one man. Providence seems to have made special molds in which to cast him, and to have broken them when he was cast, so that a duplicate is impossible.

To the question often asked me, "Who will



fill his place?" my invariable answer is, "None. Others may occupy, but none can fill it."

Much of the excellence and power of his character was due to extraordinary natural endowments and good breeding. Nature bestowed on him many of his rarest gifts. He was a man of strong physique and robust health; of vigorous personality and indomitable energy; of intellectual keenness and strength combined to a high degree of conscientiousness; of the finest sensibilities united with all the noble characteristics of large-hearted manhood. In fact, he was, by nature, what we rarely find—a *symmetrical* man.

All his natural endowments were directed to better ends and made the more fully to adorn his character through the influence of wholesome and Godly training in early life.

An extensive and thorough education was another element in his power of character. He was not only graduated from a high grade university, having won the honors of his class, but he was a life long and thorough student of both men and books. His mind was not only replete with the lore of the schools, but abundantly stored with that practical knowledge of human affairs without which all scholarship is of little worth. His learning was not fossilized, but was always abreast of the times.

The chief secret of power in Benjamin T. Roberts, however, was the genuineness, depth, and thoroughness of his Christian experience.

Like Paul he was wont to say, "By the Grace of God I am what I am." He was clearly converted in early manhood. He was wholly sanctified a few years later. He was clearly and definitely called to preach the Gospel. Though having previously chosen the Law as his profession, yet, when God called him, he conferred not with flesh and blood, but gave himself fully to the Lord's work. He never took back any part of the price. He never left his first love. He kept the dew of his youth upon him to the last. He grew in grace, as well as in knowledge. He lived in the Spirit and walked in the Spirit. He communed with God. He prevailed in prayer. He fed upon the word of God. He maintained the freedom of the spirit. He lived under "the anointing that abideth." He carried so much of the atmosphere of Heaven with him that saints were always refreshed and sinners awed and rebuked by his presence.

As a result of the qualities already noticed he was characterized by other virtues which adorned his life and commended the Master whom he preached and in whom he trusted.

Of these none ever impressed me more than his simplicity. The simplicity of his aim and the guilelessness of his heart wrought in him that unaffected child-likeness of spirit and manner which gave a peculiar charm to his personality, and made all who loved true goodness to feel at ease in his presence. So great were the simpli-

city and purity of his own character that it was well nigh impossible for him to believe any one else corrupt. Hence the leniency of his judgment concerning others, and the accusation sometimes made against him, and he leaned too much toward the side of the accused. Those who knew him best, and who lived in closest touch with him, bear the strongest testimonials to the simplicity of his character, the tenderness of his heart, and the generosity of his nature. I always felt humbled in the presence of his unaffected simplicity.

Kindness and helpfulness to others were prominent traits in this good man's character. He was kind to all—even his enemies. Though keenly sensitive to insult and injury, yet when veritable storms of personal abuse were heaped upon him, his only way of retaliating was by seeking opportunity to bestow some kindness upon his enemy, that he might thereby overcome evil with good.

He lived for others, and not for himself. He encouraged every one to make the most of all his powers and opportunities. He sought out the buried talent of the church, and did all in his power to develop it for usefulness in the work of God.

Brother Roberts was one of the most humble men I ever met. He fulfilled the injunction, "Be clothed with humility," both in the letter and in the spirit.

I always admired this saintly man because of his forgiving spirit. Having suffered much from oppression himself, he always inclined to favor the oppressed. Nor can I doubt that sometimes the compassion of his heart made him lenient towards such as deserved severity. How often have I heard him plead when some brother's alleged wrong or inconsistency was being urged as a bar to his further employment by the church, "Brethren, we must forgive, *forgive*, FORGIVE!"

.

















